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The Outlook of Missions



VOLUME XVI

JULY, 1924

NUMBER 7



ALONG THE TIGRIS RIVER AT BAGHDAD
See Article by Mrs. Ida Donges Staudt, Page 315



CONFERENCE OF WORKERS AMONG MOSLEMS HELD IN BAGHDAD, April 13-15, 1924
 See Article by Dr. Calvin K. Staudt, Page 313

SUMMER MISSIONARY CONFERENCES

- Hood College.....Frederick, Md.....July 7 to July 13
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- Bethany Park.....Indianapolis, Ind.....July 12 to July 18
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For Further Information Address

REV. A. V. CASSELMAN, D.D., Department of Missionary Education
 Room 417, Schaff Building, 1505 Race Street, Philadelphia

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Consider the lilies of the field, how they grow; they toil not, neither do they spin yet I say unto you, that even Solomon in all his glory was not arrayed like one of these

—Matt. 6:28, 29.

Consider thou the lilies,
O heart of mine, today;
They neither toil, nor spin to soil
Their beautiful array;
I would that thou couldst live a life
So fearless sweet as they.

—MARGARET E. SANGSTER.

“We are always uplifted by the confidence that ere long we shall attain clearer insight into reality, and less cloudy perspective as we approach the perfection of the divine nature. In the light of God we shall see with undimmed vision.”

“We honor and please God by our natural delight and joy in the beauties and wonders of the world which He created and furnished as our home.”

Happily not a few of us are half mystics, though we be engaged in the most practical tasks. For those of us Jesus Christ is a living reality and a companion.

—HENRY S. HUNTINGDON.

“Lord, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin,
Just for today;
Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for today.”

The death of this mortal body is merely the sowing of a seed; but the rise of the body immortal is the breaking forth of flower and fruit.

—PHILIP WHITWELL WILSON.

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

—W. RUSSELL BOWIE.

The tide of time shall never
His covenant remove;
His name shall stand forever,
That name to us is—Love.
—JAMES MONTGOMERY.

If we are in the path of God's will we have the right to consider ourselves in all essentials impregnable and invincible, for His cause is ours and His power is ours.

—R. C. GILLIE.

The condition of blessedness is purity. When it has been forfeited through sin it can be regained only through repentance and pardon.

—W. L. WATKINSON.

We strain at preaching as other men strain at golf, and we are poor preachers. We strain at prayer, and we are poor prayers. We strain too much. Why? Because the strain is unbelieving earnestness. There is such a thing as earnest unbelief. It is as if God had nothing to do with the matter. —J. DOUGLAS ADAM.

When we take time to be still and draw into our souls the reserve of God's poise and strength, there will be a new day for the American home, there will be less people in insane asylums, there will be less children going on the rocks, and more souls of men and women that grow sturdy and strong in the things of God. —A. W. BEAVAN.

We must not live under illusions. Peace is not the product of politics. Leagues to enforce peace are futile in hours of national passion. Peace must begin in the soul. Peace must be at one with righteousness.

—JOHN GARDNER.

It is one of two things with us; we are either growing up or growing down. We cannot remain at the same point. We say we are no worse than we were ten years ago, but if we are not better we are worse.

—JOSEPH PARKER.

The Prayer

“GRACIOUS God, this day comes to us from Thee, with its mystery and its promise. We do not know what it may bring to us, but may all of its hours be spent with Thee. May the morning, the noontime and the evening alike be spent in work and study and recreation which Thou canst approve, and may the night bring us peace.—Amen.”

The Outlook

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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE PRESENT RACE PROBLEM IN GENERAL

Rev. Elmer H. Zaugg, Ph.D.

THE race problem has of late years assumed tremendous proportions. It is today a problem of outstanding importance, and it merits our very best thought.

It has arisen from various causes. The world has become much smaller than it used to be because of increased facilities in communication and travel. It takes only ten days by steamship and less than one swing of the pendulum by radio or by cable to cross the Pacific. This has brought all the nations of the world into much closer proximity than they have ever been before. And the contact of the various nations and races of the world have become correspondingly close and intimate. Japan and China in days gone by seemed very far off; today they are our nearest neighbors to the west.

Then, too, partly as a result of the World War, in which the chief white nations proved quite conclusively, at least, to all but themselves, that they were not so very far removed from the savage state, and partly as a result of the development of the colored races in matters of civilization and culture through the processes of industry, education, and religion, these colored races have come to a clearer self-consciousness, and this has brought the problem of race very forcibly to the attention of the country. We are beginning to find out that the colored races possess elements of tremendous strength, that they are becoming more and more conscious of this strength, that they are refusing to use it merely for the enhancement or at the dictation of the white race, and that their potential powers entitle them to just and equitable treatment. There is no doubt about a "rising tide of color," and it is meet that the white race give its undivided

attention to the solution of this problem, for not only its own future welfare, but the welfare of the colored people of the world as well—and these, let us not forget, constitute the majority of the world's population—depends upon how this problem is solved.

Recent race migrations have also tended to bring the race problem to the fore. During the war and since, thousands of negroes have migrated from the South to the North, and this has made the negro problem a national problem, where heretofore it had been largely sectional. The presence and increasing prosperity of the Japanese on the Pacific Coast have stirred up such an anti-Japanese agitation in that section of the country that the question as to whether Orientals shall be admitted into our country has become a matter of nation-wide concern. The coming to this country within recent years of so many immigrants from southern and eastern Europe and from western Asia has also caused the doubt to arise in the minds of many Americans as to whether so many types and races of men can be molded into a political unit. Never in the history of the world has the problem of the assimilation of races become so acute as in our own country at the present time.

And here also might be mentioned the growing spirit of nationalism which has come to manifest itself so strongly in our country since the close of the war, and which has a tendency to accentuate the race problem. On all sides we hear such expressions as "America First," "100% American," "America for the Whites," "Keep the Undesirables Out," with about as many interpretations of what these terms mean as there are

Americans. Up to the present America has been young and hopeful, having an abounding faith in her strength and ideals. The war has brought her into close contact with peoples of different nationality and race, and has made her see that within her own civilization she has desperate elements that seem to threaten her unity. And America has become fearful. The Protestants have become fearful of the Catholics and Jews; the Nordics have become fearful of the Alpines and the Mediterraneans; the old settlers and their descendants are fearful of the new immigrants; the whites are fearful of the colored peoples. America has evidently no longer room for everyone and anyone who wishes to settle down within her borders unless he has proper religious and racial qualifications. This whole nationalistic movement is nothing more nor less than an effort on the part of the descendants of

the north European settlers to keep the country predominantly white, Anglo-Saxon, and Protestant.

There may be other reasons why the race problem has become so pressing, but the above are the chief ones. If men give their earnest consideration to the problem, a solution will doubtless be forthcoming. A hopeful sign is the amount of attention which the matter is receiving in our student discussion-groups. It is taken for granted by those who are Christian that only the application of Christian principles will solve the question as a whole, but there is some divergence of opinion as to the practical application of these principles to certain specific features, such as the problems of immigration and intermarriage. We will deal with the application of these principles as we go on in our discussion of the Japanese question.

THE JAPANESE PROBLEM IN PARTICULAR

The Japanese problem consists of two parts: The one has to do with our attitude toward, and treatment of, the Japanese as a whole or as a nation; the other with our attitude toward, and treatment of, the Japanese who are in our country.

Let us deal first with the former aspect of the problem.

Is there anything about the Japanese as a people, as a nation, or as a race that should cause us to dislike them or to treat them in a discriminatory way? Many of the people in America are finding fault with the Japanese and are giving vent to various criticisms against them, which in some cases indicate merely suspicion, in others, actual dislike. Of course, in case of a terrible earthquake catastrophe, such as overtook Japan last year, these Americans will respond liberally to the appeal for relief, but there is, at the same time, an underlying feeling of distrust and opposition on the part of many, which is not consistent with the relations that should exist between those who regard each other as friends or brothers.

It might be well to deal with some of

these criticisms to see at least whether they are just or not.

The Dishonesty of the Japanese

Many people complain of the dishonesty of the Japanese. They claim that "they are shrewd and clever, and that they use their shrewdness in a cunning way, so that one cannot trust them. They are apt to break their contracts, and the goods which they deliver are inferior to the samples which they display. The Chinese are more honest. In fact, the Japanese employ Chinese in their banks because they can't trust their own people." That is what we are told.

Now it must be admitted that some of these statements are true, but some of them are utterly false. In view of the fact that but a small proportion of the people in Japan are Christians, what else could one expect but to find that with many people standards of honesty are low? This is especially the case with the old type of merchants who were classed in old Japan way down next to the social outcasts. Unless the heart is regenerated and selfishness is driven out, it is natural for people to use their powers of mind

for purposes of selfish greed and aggrandizement. So what is more natural to expect than that some of the Japanese are dishonest?

But it is a serious mistake to think that all the Japanese are dishonest. In Japan, as in every other country, you will find honest people as well as dishonest ones. I wonder how many people in this country leave their doors unlocked at night when they sleep in a hotel. I have slept scores of times in Japanese hotels where the rooms are separated from each other merely by sliding paper doors, to which no lock of any kind was attached. But I have never had anything stolen on such occasions, even though it would have been very easy for anyone to enter the room without my being aware of it at all.

The old story of the Japanese employing Chinese in their banks still persists in some sections of our country where the people are not well informed. In view of the constant repetition of this tale, David Starr Jordan, of Leland Stanford University, some years ago undertook to prove whether it was true or not. He made an investigation of over 2000 Japanese banks and found out that in all these banks only two Chinese were employed and one of the two was in jail at the time for embezzlement. Judging from the letters and reports which we receive from the missionaries in China and from what we hear of the doings of Chinese officialdom, we are not convinced that the Chinese have a monopoly on dishonesty either.

And as for our criticising the Japanese for their dishonesty, would it not be a good thing for us first to pluck the beam out of our own eye? A missionary from Brazil told me the other day that it was the practice of some of the American business men to send first class goods to Brazil on their first order, but afterwards to send goods of inferior grade at the same price as the former. And when we consider what is taking place in high political circles in Washington today, when we are confronted with the fact that every year in our country \$500,000,000 worth of worthless stocks are sold to an unsuspecting public, when we think of all the burglary and banditry, the boot-

legging and cunning business practices indulged in by the people of our country, we ought to be chary in criticising the people of other countries about their dishonesty. So long as our house is built of such thin glass, we had better desist from throwing stones.

Japanese Aggression and Militarism

Then we hear people speak of Japan as being the Prussia of the East. She is dominated, they say, by a narrow nationalistic spirit; she is an advocate of militarism, and she is pursuing a policy of national expansion through force of arms. In support of this criticism the fact that Japan has a large army patterned after the German military system, the effort to obtain the province of Shantung, the twenty-one demands made upon China in 1915, the annexation of Korea, and the military expedition into Siberia at the close of the war, are pointed to as evidence.

Of course, since Japan has handed Shantung over to China, has abrogated the most objectionable of the twenty-one demands, and has withdrawn practically all her soldiers from Siberia, these three points are seldom mentioned today.

As for the annexation of Korea, Japan has as much right there as we have in the Philippines—in fact, more so, because it was largely as a measure of self-defense against the encroachments of Russia that she took this action, whereas we had no such excuse in the Philippines. Oh, of course, we are talking about giving the Filipinos their independence some day. But some of the Japanese are also talking about giving autonomy to the Koreans some day. Who knows when, if ever, this liberty will be given to either or both of these peoples? We have been in the Philippines a decade longer than the Japanese have been in Korea.

We ought not to forget that over-population is a condition staring the Japanese nation in the face. There are nearly 60,000,000 people living in a territory a little smaller than the state of California, about 400 to the square mile. The annual increase in population is about 600,000. This is not an abnormal rate of increase, for, whereas the average size of an Amer-

ican family is 4.2 persons, in Japan it is 4.6 persons, just slightly larger than that in our own country. But the effect of this difference in size of family upon the rate of increase in population would be offset by the fact that the Japanese are shorter-lived than the Americans by about ten years.

Now, let us put ourselves in Japan's place. Let us suppose that we had such a problem of surplus population on our hands, and no other country would permit our people to emigrate peaceably into their borders. I wonder if we would be above resorting to the common custom, practiced by white peoples from time immemorial, of grabbing the land of some weaker nation and justifying it either on the ground of necessity of self-preservation or of doing it for the welfare and peace of the world. The desire for national expansion would then, in our eyes, seem not quite so sinful as it now does. Should we not at least sympathize with Japan in her present situation? She is trying very hard to industrialize her country partly with a view to finding means for the support of her surplus population. Forty years ago she had only 25,000 factory workers; today they number nearly 3,000,000. But even this is not sufficient to meet the demands of the case. It has been the hope of many that part of the population could find a home in some country where there was still a great deal of undeveloped land, such as we find in Australia, Canada, and the western part of our country. But these are the countries which least welcome the Japanese, though they are eminently fitted to develop land of such a nature.

Since the Washington Conference the expansionists and militarists in Japan have received a serious setback. The stern measures against China, the persecution of the Korean Christians, and the Siberian expedition were doubtless the work of the military leaders of Japan. During the war and before the Washington Conference they took advantage of the world situation and, contrary to the wishes even of some of their own people, tried to put their expansionist policy into practice, following, we can say in extenuation of their actions, the example of many of the Occidental nations. But

public opinion both in the United States and in Japan demanded that this policy be given up, a result doubtless of the work of the Christian forces in both countries. And when the Washington Conference gave Japan assurance that the United States did not intend to wage war upon her, she was willing to give up her dream of a larger Japan, at least for the present, not merely hoping thereby to please the people of the United States, but trusting to our sense of fair play to receive just treatment for her subjects who might be admitted into our borders. The recent denial of the rights of citizenship to them, the drastic land laws of California, and the passage of the Johnson Immigration Bill excluding them entirely from our country, are opening their eyes to the fact that their trust has been misplaced.

Whether these recent events will tend to increase the power of the militarists in Japan we cannot yet tell. But it is a fact that during the last few years there has been a radical change in the attitude of the people against militarism. Not only did the people rejoice when, according to the treaties signed at the Washington Conference, their naval armaments were to be limited, but they insisted that the army as well as the navy be reduced. The Japanese Parliament thereupon passed a bill reducing the army by 50,000 at one stroke. The people want more money spent for schools and less for armaments. The student class is largely responsible for this anti-militaristic movement. Prof. Yoshino, who is an earnest Christian and a professor in the Tokyo Imperial University, sent out a questionnaire to a large number of students living in various parts of the country asking whether or not they were in favor of militarism. Of the replies received, 90% were against militarism. Last year army officials attempted to organize a military society or club among the students of Waseda University, the largest educational institution in Japan. At the meeting called for this purpose the students raised such a hubbub when the army officers tried to address the audience that the meeting had to be adjourned.

No, it is a mistake to call Japan the

(Continued on Page 311)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

NOTES

KARMEI MISSION, West Philadelphia, Pa., of which Rev. W. G. Weiss is the pastor, continues to more than fill its splendid church building. On Palm Sunday and Easter the church was so filled that the sign S. R. O. could have been hung out. On Palm Sunday twenty-one were confirmed, five received by letter and reprofession, one adult baptized and confirmed. Over 300 communed. On Easter seven infants were baptized. Wonderful festival music was rendered by the splendid choir. The offerings amounted to almost \$400 and will go towards the badly needed new Sunday School building.

* * *

Rev. J. C. Peeler, pastor of Zion Mission, Lenoir, N. C., writes: "Our Church is getting very much on the map in Lenoir, taking its place among the other leading churches of the town. We are beginning to have a nice showing of visitors each Sunday, something that we have not had heretofore. We are planning a four week school for the young people, beginning about the middle of June. It is our purpose to spend three hours each day, five days in the week, on the following course: Bible, Church History, Catechetics and Music. We are looking forward with much interest to this new project."

* * *

Rev. E. Elmer Sensenig, pastor of St. Paul's Mission, Allentown, Pa., in reporting having confirmed a class of thirty, makes the statement that this class was given a course of seven lessons in Life Stewardship, and every one was a regular contributor to the Church before confirmation.

* * *

In writing of the activities of the Mission at Juniata, Pa., the pastor, Rev. J. K. Wetzel states: "We observed 'Music Week' with specially arranged and enlarged programs of Music on May 11, and it was a fine day. I think some-

thing has been accomplished in this respect the last five years. 'Mother's Day, was observed on May 18th with special mention and observance in the departments of the Sunday School and a special program at the hour of worship. In this service four addresses were made, viz.: by a boy, a girl, a mother and a father. June will be given to the Forward Movement."

* * *

The First Church, Cedar Rapids, Ia., a mission under the care of our Board of Home Missions, contains a memorial window dedicated to the memory of Mr. and Mrs. Simon Bruner. The window was given by Mrs. Bruner, of Central City, Ia. Upon her death, which occurred recently, the following bequests were published and confirmation of the same obtained by Treasurer J. S. Wise, of the Home Mission Board: \$1,000 to the First Reformed Church of Cedar Rapids, \$2,000 for the Board of Foreign Missions, North Japan College, and \$5,000 to the Board of Home Missions. This is one of a number of instances of the kind of work being done by many of our Home Missionaries. The present pastor is the Rev. A. J. Michael, who recently succeeded Rev. Frank S. Bromer, now located at Hanover, Pa. This will was, no doubt, written during the pastorate of the latter.

* * *

By the will of Harriet H. Johnson, late of Skippack, Pa., six Memorial Church-building Funds are bequeathed to the Board of Home Missions. They are to be named: The Rev. Joseph H. Hendricks, The Rev. W. S. Clapp, Catherine Johnson, Elizabeth H. Cassell and Harriet H. Johnson Church-building Funds. She also provides \$300 for Bethany Orphans' Home.

* * *

Mother's Day in St. Paul's, Allentown, was especially interesting, due to the fact that Rev. E. Elmer Sensenig's mother

was able for the first time in her son's ministry of thirteen years to attend Mother's Day services, her health having sufficiently improved to enable her to come from Reading to attend the services. She happened to be the oldest mother in attendance. The Board of Stewards presented her and Mrs. S. J. Emery, the only great-grandmother in attendance, each with a basket of white carnations.

* * *

Our Hungarian Church at Akron, O., has just observed its ninth anniversary, publishing a congregational year book, edited by Pastor Arpad Bakay. The title page is in both the Magyar and English tongues. It also contains an English chapter of "Greeting to our American Friends." In it acknowledgment is made of helpful gifts by various English congregations, societies or individuals. Special mention is made of a \$1,000 gift fund made in honor of Dr. E. R. Williard by his daughter, Mrs. H. J. Rohrbach. The congregation is the "Hungarian Reformed Church of Akron and Vicinity." The pastor renders service in Kenmore, Barberton, Wadsworth and Copley, besides Akron where most of his families reside. About sixty-five per cent of the members are naturalized citizens and home-owners; on these naturally hinges the permanency and future of this church. The pastor mediates for many Hungarians in various situations because they cannot and he can speak the American tongue. The membership includes eighty-four families and thirty-one single individuals. The receipts during 1923 totaled over \$3,800.

* * *

St. Paul's, Roanoke, Va., had a pleasant surprise in store for the pastor, Rev. A. R. Tosh, upon his return from a tour through eleven countries, including Palestine, Egypt and Switzerland. The pantry was stocked with provisions, the parsonage and Church cleaned, and everything in readiness for the pastor and his wife. Rev. Mr. Tosh arrived in New York on the S. S. "Majestic" April 15. The boat docked at 5.40 P. M., and at 6.10 he had passed customs inspection and was on the train for Allentown.

The pastor's sister, Mrs. Harry Davis, had her baby baptized with Jordan River water at Allentown. Easter Sunday services were all well attended, with the largest Communion and offering ever. A number of interesting illustrated lectures on the Holy Land have been given by the pastor since his return.

* * *

The beautiful new building of the Bausman Memorial Mission, Wyomissing, Pa., was dedicated on Sunday, June 8. The sermon at the morning service was preached by Rev. James M. Mullan, Superintendent of the Department of the East of the Board of Home Missions, and an address was delivered by Rev. S. R. Bridenbaugh, D.D. At the evening service the sermon was preached by Rev. Paul S. Leinbach, D.D., Editor of *The Reformed Church Messenger*, and an address was delivered by Rev. I. M. Beaver. Services were held every evening during the week. On Monday night, Mr. J. S. Wise, Treasurer of the Board of Home Missions, delivered the address. The new pastor, Rev. D. B. Clark, began his work in this Mission on June 1, 1924.

* * *

If you want to know a congregation with a noteworthy record, read that of St. Peter's Church, Lancaster, Pa., whose pastor is Rev. R. J. Pilgrim. For the year just ending it gave more for benevolences than for its own congregational purposes. It rejoices in per capita gifts of \$14.41 for benevolences and of \$12.07 for current expenses. The Reformed Church needs a lot more congregations like St. Peter's to bring up its average of \$5.06 for benevolences and \$10.38 for current expenses. St. Peter's made its Every Member Canvass on the basis of the new apportionment and is sure to raise the larger amount, due to the splendid work of the pastor and his 184 members.

* * *

The Rev. Charles E. Schaeffer, D.D., General Secretary of the Board of Home Missions of the Reformed Church in the United States, sailed for Europe, on the S. S. George Washington, from New York, on Saturday, June 7. Dr. Schaeffer is a member of a deputation appointed

by the American Committee on the Rights of Religious Minorities, and will meet the other members of the deputation in Paris on the 17th of June. They will then go directly to Bucharest, where they will confer with the Roumanian authorities, after which they will go into Transylvania and study the conditions there among the Magyars. After spending about three weeks in this survey, Dr. Schaeffer will return to Paris and will participate in the dedication of the Memorial Reformed Church at Chateau Thierry, which will take place on Sunday, July 13. Quite extensive and elaborate arrangements are being made for this occasion. Two years ago, Dr. Schaeffer laid the cornerstone for this building, and it is therefore most fitting and most gratifying that he should be present on the occasion of its dedication. He will leave Cherbourg on July 23, arriving in this country on the 31st of July.

* * *

On June 15 and 16, St. Andrew's Church, Philadelphia, Rev. A. G. Peters, pastor, celebrated the fortieth anniversary of Elder Jacob S. Sechler's starting of mission work in South Philadelphia, which afterwards led to the founding of St. Andrew's. At the morning service Rev. Wilson Delaney, New York City, preached. Brief addresses were made by Harry J. Engelfried, Robert Keer, and Charles Hagy. In the afternoon Dr.

Rufus W. Miller delivered an address. In the evening Rev. Dallas R. Krebs, Orwigsburg, Pa., preached the sermon and Philadelphia Classis sent greetings through Elder Milton S. Warner, of Grace Church. On Monday evening, each Reformed Church in Philadelphia sent a representative to speak briefly. This service was followed by a reception.

BETTER RACE RELATIONS

At Winston-Salem, N. C., where we have a Reformed Church, the people are trying to see light on the question of white and colored relations.

According to an article in *Collier's National Weekly*, this city's population of about 50,000 is almost one-half colored. This city is different from those we visited when attending General Synod a year ago in North Carolina, in that the industries depend upon Negro labor, instead of white. Here are the largest knit-goods mills in the union, and the third-largest furniture factory.

As elsewhere, it was here conceded that the Negro was all right in his place, though no one in authority was helping him to find that place until James G. Hanes was elected mayor two years ago, at a time when race relations had become strained.

The white residence section was the only desirable one, so that Negroes began moving into it, which meant that Negro children were invading the white schools.



ST. ANDREW'S
REFORMED
CHURCH
PHILADELPHIA



REV.
ALBERT G.
PETERS,
PASTOR

Under the new mayor's guidance the Negro portion of the town was improved by better pavements, better sanitation, better water and better lights, better fire protection, etc. The result was that Negroes on their own initiative began moving back to the Negro section of the city.

In addition to new schools and playgrounds, with Negro directors and musical instructors, musical instruments have been bought for the Negro community, and bring happiness and instructive recreation into the lives of the children.

In the half-million-dollar municipal hospital, there are two wings, of the same construction and identical equipment; one wing is for Negroes, the other for Whites. The annual appropriation for health work is split fifty-fifty between Whites and Negroes.

Finally, there is a strong Inter-Racial Relations Committee to which any colored citizen or group of colored citizens can carry any grievance or problem, assured of receiving a sympathetic hearing.

HOME MISSION PROBLEMS

THE most serious and perplexing problem of the Board of Home Missions at this time is the financial one. At the present time there is a deficit in the general fund of \$170,000. This is, however, not the whole problem. The deficit is \$50,000 more than it was a year ago. The debt of the Board is an increasing one; but the increase for the coming year ought not to be as great as it was last year were the income to remain the same, because the transfer of the Hungarian Churches has been completed.

This situation, it is hardly necessary to say, is not due to any disregard on the part of the members of the Board of Home Missions of their responsibility to the Church in the handling of the finances. Twelve men could not be selected from the ministry and eldership of the Reformed Church who would be guilty of that sort of thing. Nor is it due to any lack of economical management. Nevertheless, the Board of Home Missions is open to counsel in this matter and is extending a hearty welcome to the Efficiency Commission of General Synod in its study and investigation of the work of the Boards. If the work can be organized in any way that will make it more economical, without sacrificing efficiency, the Board of Home Missions will greatly appreciate knowing this. But this should be borne in mind, and particularly noted at this time when so many reckless things are being said about "overhead" expenses, that for the last triennium 88.7% of the money received by this

Board went directly into the work; 2% went into educational projects for the promotion of the work—and this amount ought to have been larger; 3.7% went to meet interests and discounts, which could have been avoided if the income had been adequate; and but 5.6% went into what is known as "overhead." An examination of the records of the Board for the last twelve years will show that the figures have not varied greatly for these several items.

The situation is due to the enlargement of the program of the Board of Home Missions by actions of the General Synod beyond the provisions made for the financing of the same. Not only has the Board of Home Missions within the last decade tried faithfully to take advantage of the opportunities presented in English and German fields, but, as is well known today, within the last three years twenty-six Hungarian Churches have been taken under the care of the Board, thus doubling our work among those people. This last item alone is responsible for at least \$125,000 of the existing debt and has added \$25,000 annually to the pay-roll. In addition to this the Board has been made responsible for Evangelism, Social Service and Rural Work, and all of this extension of the work has taken place during a time when the value of the dollar was cut in two. At the present time the dollar is worth about sixty cents in 1914 values.

In the annual statement of the Board of Home Missions to the Classes this

spring, the Classes were asked to co-operate with the Board in trying to solve this problem: "Classes should seek to relieve the Board as far as possible by in some instances granting local sustentation, in others by a re-arrangement of pastoral charges, and in still others by stimulating self-support in the missions within their bounds."

As for the Classes assisting the Board by sustentation or by reconstructions, there is room here for serious consideration on the part of the Classes. There are missions upon the roll of the Board of Home Missions that are not, strictly speaking, missionary projects. They are Classical responsibilities and Classes ought to provide for them in either of the ways suggested by the Annual Statement, unless we are ready to modify radically the policy of Home Missions so as to make the Board a sustentation agency, which I do not believe the Church-at-large would approve. The Board of Home Missions ought to be free, as General Synod at its last session instructed, to devote its energies and resources to fields that are not over-churched and where the ministrations of the Church are needed, instead of using them to maintain denominational interests that are struggling to keep alive.

As for stimulating self-support the Board and its representatives are continuously engaged at this. The Finance Committee of the Board recently met and carefully went over the appropriations of the Board to the various missions, recommending to the Board for adoption at the coming annual meeting the heaviest reductions ever made at one time.

The co-operation of Classes will be appreciated if they will encourage the missions at this time. It ought not be overlooked that these churches are not a little embarrassed by receiving the aid of the Church-at-large, just as self-respecting individuals are when circumstances for which they are not wholly responsible make it necessary for them to receive financial assistance. As a matter of fact a robust mission chafes under the patronage of the Church-at-large and prefers to be self-supporting. One of the difficulties in this procedure grows out of

the fact that the mission charges quite generally are contributing to their own support as well as to the benevolences of the Church very much more per member than the self-supporting churches are. For instance, in the Department of the East, consisting of the missions within the bounds of the Eastern, Potomac and Pittsburgh Synods, last year the missions contributed on an average per member for their own local work \$16.28. For benevolence they contributed more than \$17,000 in excess of what they received—an average of \$6.19 per member. It will be very difficult, I think, to select the same number of self-supporting churches within these synods that contribute on such a high per capita basis.

It must, however, be evident to anyone who has made the situation a study, that when everything has been done in the various ways suggested, there is only one specific solution of the Board's financial problem, and that is an adequate income. This the General Synod has undertaken to provide by basing the new apportionment upon the actual needs of the Board at the present time, and present values. If the new apportionment is paid in full the Board of Home Missions will be enabled to go forward in its larger program and meet the greater responsibilities which the present conditions lay upon it.

J. M. MULLAN.

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may cost. Until we have done this and have guaranteed to all our children the opportunity of intelligence and culture that is within the reach of any of us, our money as a prosperous nation should mean nothing to us.

The text of the Amendment is as follows:

"Section 1. The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age.

"Section 2. The power of the several states is unimpaired by this article, except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress."

THE ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS TO THE CLASSES

Dear Fathers and Brethren—

The Board of Home Missions has carried forward its many-sided and far-reaching work during the year with unabated zeal and with implicit faith in God and in the membership of our Reformed Church.

General

There are now 200 Missions on our Roll, not including those under the immediate care of the Tri-Synodic Board. During the past year the following went to self-support: Warren, Ohio; Alliance, Ohio; Sharpsville, Pa.; St. John's, Harrisburg, Pa.; St. Stephen's, Lebanon, Pa. Christ Church, Pittsburgh, Pa., was dropped from the Roll and referred back to its Classis. The Church at Marietta, Pa., through a rearrangement of charges, was also dropped.

The present condition of our Treasury demands that Missions on our Roll make more rapid progress towards self-support, thus relieving the Board of extending prolonged help and enabling it to reach into new fields that are waiting to be entered. Classes should seek to relieve the Board as far as possible by, in some instances granting local sustentation, in others by rearrangement of pastoral charges, and in still others by stimulating self-support in the Missions within their bounds.

Financial

The Board presented a very careful and conservative Budget to the General Synod last May. We were obliged to operate under this new Budget during the past year, although the increased Apportionment had not become effective or available as yet; consequently, we are facing the heaviest deficit in our history. Its proportions have made the Board hesitant in taking on any new work and has made it necessary to curtail our expenditures to a minimum. We have received on the Apportionment \$188,435.60. We have paid out \$274,433.42. These amounts pertain to our General Fund and do not include any moneys raised by Church-building Funds or by the Forward Movement.

In the Church-building Department we have received \$229,182.82. Of this amount \$15,809.21 came in the form of legacies, the largest of which \$10,500, came from the estate of Miss Marie Santee, of Philadelphia. \$104,840.67 was received from the Forward Movement. We received 30 Church-building Funds during the year. Inasmuch as we had greatly exceeded in previous years our available resources for Church-building purposes, no new Mission Churches were started during the year, with the exception of St. Luke's, Wilkes-Barre, Pa. However, the following Missions finished their buildings during the year: Olivet, Philadelphia; Emanuel, Warren, Pa.; Emanuel, Allentown, Pa.; Grace, Canton, Ohio; Third, Greensburg, Pa. Others are anxiously awaiting to begin building operations, and unless the necessary help for this purpose may be extended, they will be greatly handicapped in their work.

Immigrant

The outstanding work among the Immigrants is that among the Hungarians. We have 52 Hungarian Churches, all of which, with the exception of four, receive help from the Board. The importance of the work cannot be over-estimated, but the expenditures at the present are very heavy. Gradually, however, these Hungarian congregations will come to take their place in our Church life and will make corresponding contributions to the various agencies and activities of our denomination. Moved with a sense of the great need which is prevailing among Hungarian Churches in Transylvania, a number of our Hungarian congregations here have signified their willingness to become foster sisters to some of these struggling Churches in the old country. This matter has also been brought to the attention of our English-speaking congregations with, however, but feeble response. The educational work among the Hungarians is going on very satisfactorily. There are 16 Hungarian students in our various institutions at Lancaster. There are also

three in Central Theological Seminary preparing themselves for the ministry.

Other phases of our Immigrant work are pressing their claims before the Church. Our Japanese work on the Pacific Coast is moving forward encouragingly under the supervision of Superintendent E. F. Evemeyer. Through the Thank-offering of the Woman's Missionary Society of the General Synod, a contribution of \$43,000 was made to the Board of Home Missions for the erection of a Community House for the Japanese Mission in San Francisco. This is the largest amount ever received by the Board of Home Missions at one time, and the Board duly recognizes and appreciates the splendid co-operation of the women in this as in other phases of our Home Mission work.

Home Mission Day

Home Mission Day will again be observed on the second Sunday in November. This year the Service will be prepared by Rev. and Mrs. E. F. Evemeyer, and will present our work on the Pacific Coast, with special reference to our English-speaking work in Los Angeles. The offerings of that day will be devoted to this purpose. So great are our opportunities in that rapidly-develop-

ing section of the country that this appeal should be one of the strongest ever made and the response be the largest ever given.

Summer Missionary Conferences

The Summer Missionary Conferences this year will stress the subject of Race Relations. This is a most vital theme and should stimulate great interest among our young and wide-awake folks in these Conferences this summer.

Evangelism

The Commission on Spiritual Resources and Evangelism functions under the Chairmanship of Dr. Edward S. Bromer. Dr. R. C. Zartman continues as the Evangelist in the Eastern Synod, and Rev. E. N. Evans began his work in the Pittsburgh Synod on July 1st, 1923. A series of conferences was held during January and February, 1924, in which the cause and claims of Evangelism were brought to the attention of pastors and people throughout the denomination. The attention of the Classes is called to the following suggestions pertaining to this field of endeavor:

1. The days of the Kingdom of God among men are truly at hand. At no time hitherto have we been able to see the



LARGE BOYS' CARPENTRY CLASS, DAILY VACATION BIBLE SCHOOL OF CENTENARY REFORMED CHURCH, WINCHESTER, VA. REV. F. R. CASSELMAN, PASTOR

world geographically, economically, and politically so completely a unit or so clearly as a subject of spiritual regeneration and redemption. Shall it be pagan or Christian is the one great world issue before us as believers in the Lord Jesus Christ. The challenge to world evangelization and Christianization is imperative.

2. Consequently, the work of developing and organizing the spiritual resources of our congregations more effectively is of such primary importance that it may well be made the order of the day at the most favorable time of this annual meeting of Classis for full and free discussion.

3. That the vision, the spiritual and practical suggestions of the Conferences on Evangelism held throughout the Church during January and February, 1924, be carried forward into the work of the Classis, and that the task of preparing a definite plan for the promotion of the spiritual resources and evangelism in the bounds of the Classis be assigned to the Classical Committee, having due regard for the needs of the rural as well as the city Churches, both as to time and method. In those Classes in which the work is directed by a Synodical Committee on Spiritual Resources and Evangelism, the Classical Committee should co-operate in the general plan.

4. In all Classes in which there is a standing committee on Spiritual Resources and Evangelism, the names of the members of the Committee for the new Classical year, 1924 and 1925, should be forwarded by the Chairman of the Committee to the Secretary of the Commission on Spiritual Resources and Evangelism, Rev. Frederick A. Rupley, D.D., Lewistown, Pa.; and further, in all cases in which Classis has assigned the work of spiritual resources and evangelism to another standing committee, the name of the said committee for the new Classical year should in like manner be forwarded to the Secretary of the Commission on Spiritual Resources and Evangelism.

5. In all Classes in which there is no standing committee on Spiritual Resources and Evangelism, the impor-

tance of the work involved is such as to suggest the advisability of creating such a committee at the present meeting of Classis. In any case the Commission on Spiritual Resources and Evangelism begs the courtesy of a copy of your action, to be forwarded by the Stated Clerk to the Secretary of the Commission, Rev. Frederick A. Rupley, D.D., Lewistown, Pa.

Social Service and Rural Work

The Commission on Social Service and Rural Work has confined itself principally to work of education. Mr. Ralph S. Adams, the Rural Field Worker, has been very active in making rural surveys and in delivering lectures on rural Church work in our Theological Seminaries at Lancaster, Dayton and the Mission House. In response to a questionnaire, he has discovered that there are no less than 1,213 of our congregations classified as Rural, meaning that more than 70% of our Churches are in the country. His services are at the disposal of Classes and congregations and of Synods. All the Synods now have Committees on Social Service and Rural Work. For the most part these Committees include in their membership the Chairmen of the Classical Committees within their bounds. We suggest that Classes which do not have a Committee consider the advisability of appointing one so as to work in co-operation with the Synodical Committee and the Commission of General Synod on Social Service and Rural Work.

Trusting that the Classes will give due consideration to this important work in the Church and will take such action as will make it possible for the Board to carry on a still larger and more effective work in the Kingdom, we are

Most cordially yours,

CHARLES E. MILLER,

President.

CHARLES E. SCHAEFFER,

General Secretary.

Things in Trinity Mission, Mountville, Pa., of which Rev. J. W. Zehring is the pastor, seem to run in threes; they have three congregations (regular, intermediate and junior), three choirs, and three Missionary Societies, and everything is going along most encouragingly.

OBSERVATIONS OF THE TREASURER

J. S. Wise

CLASSICAL visitation is always a time of great interest to Board officers. At least, so the Treasurer of the Home Board finds it. This year was my twelfth annual experience. In that time I have witnessed many changes. In some Classes the personnel has changed almost completely. Many who exercised much influence and power are present no more. They are greatly missed and their past labors are held in loving remembrance. Like the present generation, they were divided into two distinct groups. One with a clear and distinct vision of the future possibilities and responsibilities of the Church and the other with many fears that the Church might over-reach herself and undertake more than she can possibly accomplish. In this respect, time has wrought some changes. There are still two groups. But, I am convinced, that the greater gains are to be counted in the first. Hope and confidence are more in evidence. Open and outspoken objection to the Church's general program is on the wane.

I might enumerate more changes that have taken place, but that is not the purpose of this article. The departed ones we revere and their policies we respect. But just now we are more concerned about the present personnel with their policies and problems than with those of the past whose policies and problems are presumably finished. Of course, that which was not finished we have inherited and in many cases our inheritance is giving us more concern than our more recent undertakings. Our Board is often criticised for that which it is not responsible—its inheritance clings to it so tenaciously, that there is nothing else to do but to go on bearing the burden as graciously and smilingly as possible. Were the Board to attempt to enforce the numerous remedies suggested during the Classical intermissions or recesses, it would call down all kinds of imprecations upon its head. For it must not be forgotten that the suggested remedy always concerns the Mission outside of the boundaries of the Classis where it is given.

It is the Mission within the bounds of another Classis that should be closed, or forced to self-support. The Mission within our own boundary is always a strategic point and must be fostered by all means. Close it and you lack vision. Turn it back to the Classis and a resolution bordering on that of censure invariably follows. Very well, then, furnish the money and your Board will gladly accede to your wishes. How to finance the program, much of which is not of its own making, is the Board's greatest problem. It may provide the funds temporarily but the Classis is the place it must go to in the end, for it cannot get its needs down to the people or congregations by any other route.

For that reason every Board realizes that it is exceedingly important to get its work before every Classis in such fashion as will give it sufficient prominence to attract the attention and full support of its constituency. Were this part of the work of any Board neglected, its income would soon be affected and its work weakened. Even the ten or fifteen minutes usually accorded us are worth while. In that limited time more good is accomplished by holding the undivided attention of practically two representatives of every congregation than could be accomplished by great numbers of printed official reports and other forms of literature—good as such literature generally is. Notwithstanding this, it is not unusual to hear well intentioned remarks that money might be saved if all Board officers were to remain at home and permit Classis to go on uninterrupted in its regular work.

Now, just what is the regular work of Classis? I have often wondered. Cut out the consideration of the general program of the combined churches making up the denomination and what is there left? There would be no Home or Foreign Missions, no educational institutions, no Ministerial Relief, no orphanages, no plans for Sunday Schools, or young people, nothing but the circumscribed interest of each individual congregation and that would soon mean

nothing more than tabulation of statistics followed by a speedy adjournment. Soon there would be no Classis and then we would have a number of congregations without a unified program. Ruin and decay would naturally follow. It is therefore, a misnomer to speak of the regular work of Classis without including all of the Church's general work and program.

At all of the Classes I visited this year I was well received. It is a pleasure to meet old friends and receive their words of approval and good will. In spite of what I have written above, I am well pleased with what was done. Nine years ago when the apportionments were increased, the Boards were pretty generally condemned for imposing, so it was alleged, such a heavy burden upon the Church. This year, when the greatly increased budgets were considered, that general condemnation was not so prevalent. I felt that there was by far a more sympathetic approach to the subject than that of nine years ago. Progress has indeed been made in our conception of our task. While many honestly believe that the job is too big, there are many others who are glad and some are even rejoicing in the vision of the larger program now set before us. This group is growing in number and in liberality. Perhaps it is the fore-runner of a still grander, bigger and more comprehensive program to follow. Our Forward Movement has enlarged our vision, is developing our resources and even when its five years are up it would be disastrous to the Reformed Church to take a backward step, or to rest on its laurels.

FOISKOLAI MAGYAR TANITAS

IF we were in Lancaster, Pa., we would ask Professor Toth to give us the exact translation of the Hungarian words we have just written, but we can tell you that they compose the title of a very attractive sixteen page pamphlet in the Hungarian language prepared by Professor Alex. Toth, the Hungarian Professor in the educational institutions at Lancaster. It was prepared for the use of Magyar congregations and individuals

and sets forth in quite a detailed manner just what the Reformed Church is offering to the Hungarian boy who is desirous of securing a higher education. It is most attractively gotten up and quite profusely illustrated. A Fund for Hungarian Education has been started and is administered by a representative committee, composed of representatives of the Board of Home Missions and of the educational institutions at Lancaster. Mr. John Hertzler, President of the Lancaster Trust Company, is the Treasurer of the Fund. During the Summer vacation Professor Toth expects to make a round of visits among the Hungarian Churches and secure contributions towards this very worthy cause. Professor Toth has been putting forth much effort to establish an endowment fund for educational purposes and he has succeeded wonderfully. In this he has been helped not only by the Hungarian Classes, congregations, societies and individuals, but by the boys themselves. The students of the three institutions worked during the summer and during the various vacations and donated their earnings to the Students' Fund. Then, too, the three institutions have taken special interest in the matter of Hungarian education and have given considerable help to the students. At a recent meeting of the Committee in charge of this Fund, plans were discussed for an organized campaign during the next six months. May 4th was designated among the Hungarian Churches as Hungarian Higher Education Sunday, and the majority of the pastors preached on the subject and distributed the pamphlet. This is indeed a most worthy cause and one which should appeal to everyone who has the future of our great country at heart. The Board of Home Missions would be very glad to receive any contributions for this work from any of our English or German speaking congregations. Don't you think it would be splendid for your Sunday School class or your Christian Endeavor Society to help to support a Hungarian boy in his effort to secure a higher education and thus be able to help his people in the years to come?

B. Y. S.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

"MONEY MEANS NOTHING TO ME NOW"

SO the newspapers reported Mr. Jacob Franks, the Chicago millionaire, as having said in what must have been the darkest hour of his life. After the finding of the body of his fourteen-year-old son, who had been kidnapped and brutally slain, he declared, "I'll spend \$1,000,000 to solve this crime. Money means nothing to me now."

It was entirely too terrible an experience and in this case perhaps wasn't at all needed, to disillusion a rich man as to the value of money. Nevertheless, this particular rich man would gladly have given all he possessed if by so doing he could have brought back his son safe and sound. What will it profit a man to gain the whole world and lose his own son? Whatever value he had attached to his money, *now* that he was bereft of his boy it meant nothing to him.

There is no lack of sympathy for this father, or failure to appreciate the sorrow of his stricken heart in what I am saying. Without respect to race, religion or financial condition every normally-minded person must have been horrified at this foul deed of crime, and have deeply sympathized with the parents of the boy. But why is it so difficult for us to realize, in the ordinary course of events, the truth that there isn't anything in the world, nor is the whole material world itself of comparable value to that of human life, with its vast possibilities of personality and service? The fact is that much of our material possession has, to no little extent, been obtained at the sacrifice of human lives, as irreclaimable as the life of the boy is irrecoverable, and as tragically unnecessary.

Over 1,000,000 children from 10 to 15 years of age were working in gainful forms of employment in the United States, according to the Federal Census of 1920. The number has greatly

increased since the Federal Child Labor Tax Law was declared unconstitutional by the Supreme Court of the United States in 1922, and the regulation of child labor was thrown back upon the individual States, only thirteen of which measure up to the standards that the Federal Law had set up. No one knows how many child laborers there are below ten years. Hundreds as young as five are found working in sugar-beet, onion and cotton fields, on streets and in tenement house work. According to the 1920 census figures, one out of every twelve children was gainfully employed, and in some sections of the country the proportion is very much higher. These children are working in factories, in mines, on industrialized farms, in tenement sweatshops, on city streets, and are losing precious educational opportunities, and missing incalculable advantages of childhood playtime. Out of 1,000 children recently examined on Colorado beet fields 700 were found with deformities more or less serious. Of the children 10 to 15 working in canneries on the Gulf Coast one out of every four is illiterate.

And the reason for this? There are employers who use child labor and are fighting to keep it, for the profits there are in it. It means nothing to them that these children whose labor they are exploiting are deprived of their birthrights in a country that is supposed to mean Opportunity, since they run their industries not for service but for profits. But this is by no means the whole situation. There are enlightened employers who have eliminated child labor from their industries, and there are others who will do so, with a sense of relief, when the law makes this obligatory upon parents, who, either from force of circumstances or because they regard their children as financial assets, want them to

work. A powerful contributing cause for child labor is found in the fact that there are parents who estimate the value of their children by what they are able to contribute to the payroll of the family. Aside, however, from the responsibility of profiteering employers and needy or greedy parents, we, the people—consumers of the products of child labor—have a large share of responsibility for this crime against the innocent childhood of the country. We who buy and use are primarily concerned about the prices we pay and don't want to be disturbed by anything about the production which we have taught ourselves to say isn't any of our business. But we surely would use with a feeling of revulsion the products of child labor had we a keen sense of the ultimate cost in terms of stunted and defeated lives. The Children's Bureau of the United States Department of Labor, Publication No. 106, gives some startling facts about the employment of children in an anthracite coal-mining district of Pennsylvania, where 90 per cent of the boys doing full-time work are working at mining, as compared to 78 per cent of their fathers. The report says: "These boys worked in the constant roar which coal makes as it rushes down the chute, is broken in the crushing machine, or sorted in the shakers. Black coal dust is everywhere, covering the windows and filling the air and lungs of the workers. The slate is sharp so that the slate pickers often cut or bruise their hands; the coal is carried down the chute in water and this means sore and swollen hands for the pickers. The first few weeks after a boy begins work his fingers bleed almost continuously and are called red tops by the other boys."

This is the coal we burn, we who burn anthracite. The boys who pick out the slate for us work eight hours a day and few work as much as 60 hours a week. Some of them who work in the mines are younger than the law permits. They have lied about their age. But this is one of the elements of the situation. They are illiterate. They come from homes whose conditions are frightfully bad. A picture of one of the tenements is given in the Bulletin referred to—a crowded

frame building, 78 feet long and 29 feet wide, three stories and a basement, locally known as "the incubator," a good example of a very bad situation under which children are born and grow up and go to work among us in America. Over 7,000 of them at this time, boys under 16 years of age, are engaged in mining in the United States. And they are typical of 2,000,000 "sub-citizens" as some one has styled them, the boys and girls who are not going to arrive anywhere near the full measure of the stature of American character and citizenship to which they are entitled.

The proposed constitutional amendment was passed by the Senate, June 2nd, having previously been approved by the House. It has been submitted to the States for ratification by their Legislatures and will become operative when, or if, three-fourths of them approve it.

The action of Congress has brought to an end more than ten years of conflict over the question of child labor. Twice Congress passed bills designed to abolish child labor only to have them declared unconstitutional by the Supreme Court of the United States, and the cause has not yet triumphed. It will require the most earnest support of public sentiment and the vigilance of the friends of childhood in the several States to secure the ratification of the Amendment by the requisite number of State Legislatures.

If it is adopted and Congress enacts a law that will re-establish the standards of the Act of 1919, the child labor regulations of no less than thirty states and the District of Columbia will be advanced in some particulars. Among these improvements will be the abolition of the eleven-hour day for children in North Carolina, the twelve-year-old poverty permits and sixty-hour week in Georgia, the ten-hour day in Rhode Island and South Carolina, Louisiana, Michigan and New Hampshire. It will take the United States out of the class Mr. Gompers says we are now in as regards child labor, with India, China and Japan. It will give us a sense of greater self-respect and strengthen us in our purpose to solve the problem of child welfare, whatever it

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Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

FROM THE ADDRESS OF THE SECRETARY AT THE CLASSES

ALAS, our missionaries on the fields and the members of our Board of Foreign Missions have only one human source of help, and that is the partners in the home Church, "in the other ship." For that reason we beckon to you, our brethren, that you should come and help us. Would to God that it could be said of all our partners in this critical hour as it was said of the sons of Zebedee, "And they came, and filled both the ships so that they began to sink." "Duty is ours, results are God's."

I am not an alarmist, for I am too old a Christian for that, but, my dear brethren, I want to tell you with my hand upon the Bible that unless the Church will help to undergird the work of our workers on the troubled sea in Japan, China and Mesopotamia, there is a real danger that we may lose the strategic position won by years of sacrificial devotion to a holy cause. Let me explain what I mean by citing a single example. Take the case of our North Japan College. That fine institution has come to the breaking point in its glorious history. For years the appeal has gone forth, sounding the need of a building, or buildings, for the collegiate department. I need not argue in this presence the need for such adequate equipment. Unless the Board of Directors of North Japan College can truthfully declare to the Department of Education in Tokyo that North Japan College *is a College*, I fear the glory of this splendid institution will fade away. What must follow? The school will drop to the grade of a Junior College, and we will most likely lose our ablest Japanese professors and the most promising students will seek the higher education in other institutions. Such a procedure would also deprive our Mission of well-qualified pastors in the future, as well as lessen its influence in educational, business and social circles. Surely the Church will prevent such a disaster which would not

only affect the work of our Mission in Japan, but inevitably all Christian work throughout the world, for our school graduates and Church members may be found in every part of the habitable globe. And what I have said of Japan applies with equal emphasis, if not more so, to our Mission in China, especially to the better equipment of Huping Christian College at Yochow City.

I have faith in our pastors and people that they will come to the help of the Missions and thus avert the *crisis* we are facing at this present time. That word *crisis* has been used so frequently and so flippantly that I fear it has lost its constraining force.

What is a crisis? Let me quote from that old book, "The Crisis of Missions," by Dr. Arthur T. Pierson. He says: "It is a combination of grand opportunity and great responsibility; the hour when the chance of glorious success and the risk of awful failure confront each other; the turning point of history and destiny. We do not say the crisis of Missions is coming—it *has come*, and is even now upon us."

Never since the days of Christ on the earth has the whole world been so open as now. Never has there been greater risk of losing the opportunity to enter the open doors all over the world. In the face of the great missionary awakening in all the denominations, and in view of the splendid efforts put forth by them to increase the offerings for Foreign Missions, shall we not as a Church marshal our forces and do our part in the reclaiming of a lost world for Christ?

As I view it, the paramount duty that faces the members of the Church is to hold together. Except we hold together we cannot be true partners in leading souls to the true source of light and salvation. We may not think alike, but we can all think together. We can be workers together with God. Burdens which

no single person can bear for others, the community can carry. There is an inspiration in the fellowship of service. Union means reinforcement of individual power. Faith kindles faith. Comradeship awakens enthusiasm. "Humanity is starving in every direction and stands broken and crippled on the march, for want of the spirit of love which alone can hold us together." How much suspicion could be saved if men would only give others credit for good intentions, even though their methods seem to be wrong. There is but one Captain of the Ship or the Church that can hold us together. His rule is love. His men are comrades, forbearing one another, serving one another.

THE NEW EASTVIEW SCHOOL BUILDING

Recent word from Rev. J. Frank Bucher, of Shenchow, China, informs us that the New Eastview School Building is to be completed some time in July. The electric plant, furnished by St. John's Church, Milton, Pa., is in place and in good order. The desks and other school furniture shipped from America were expected in a few days. Some idea of what the finished building will look like can be gained from the accompanying photo.

Mr. Bucher also reports that the Shenchow Girls' School is to be completed by the end of August.

ON A VISIT TO THE ORIENT

The many friends of Rev. and Mrs. Jacob G. Rupp wish them God-speed on their trip to the Orient. After attending the World's Sunday School Convention at Glasgow, they will make a tour of Europe, visiting places of special interest to the Reformed Church and then proceed to Egypt and the Holy Land.

They are planning to call on Dr. and Mrs. Calvin K. Staudt at Baghdad and see the beginnings of our new work in the Moslem World. After passing through India, they will go to China and Japan, where they will make a careful survey of the missionary activities of the Reformed Church.



REV. JACOB G. RUPP



MRS. JACOB G. RUPP



NEW SCHOOL BUILDING, EASTVIEW SCHOOLS, SHENCHOW, CHINA. REV. J. FRANK BUCHER, PRINCIPAL. (Photo taken about December 1, 1923.)

NORTH CAROLINA CLASSIS

The meeting of North Carolina Classis was held in St. Mark's Church, Burlington, from the fifth to the eighth of May. It was the privilege of the writer, J. P. Moore, as the representative of our Foreign Mission work, to attend this meeting. Though it rained every day of the time, yet both at the business sessions as well as the open meeting held in the evenings, the attendance was good; besides the pastors and elders of the various charges, there was a goodly number of visitors at the business meetings.

The second day evening meeting was given over to Foreign Missions, and the representative of this work was given the whole time for his address. In spite of the rain the church was packed full with an interested and attentive audience. On the third evening, at which Rev. E. L. McLean spoke on the subject of Ministerial Relief and Mr. Adams on the Rural Church, also raining, the speakers were again greeted with a fine attendance.

This attendance was all the more remarkable when it is remembered that St. Mark's is purely a country congregation, and many of the people had to come over bad roads for miles.

This was the third time the writer visited our Church in the south, and his recent experience was not different from previous ones—large attendance at the services, even on week days at the busy time of the year for farmers, a kind reception and most hospitable treatment wherever he went. It must not be forgotten that North Carolina Classis has not only furnished two of our foreign missionaries, Rev. Frank L. Fesperman, of Yamagata, Japan, and Rev. S. W. Whitener, of Yochow City, Hunan, China, but has undertaken their support. The Foreign Mission spirit of our Church in the Southland is a rare one, and it is ever a joy for the missionary to visit these brethren.

JAIRUS P. MOORE.

OUR PART OF THE WORK IN MESOPOTAMIA

IT is with no small degree of satisfaction that we present on the inside of this number's cover page a picture of the first Conference of Workers Among the Moslems, held in Baghdad, April 13-15, 1924. The delegates were Americans, British, Indian, Assyrian and Arab. Dr. Samuel M. Zwemer is in the center, and to his left are Dr. and Mrs. James Cantine and Mrs. Calvin K. Staudt. To his right at the end in the front row is Dr. Edmund W. McDowell. Our missionary, Dr. Staudt, is standing back of Dr. Cantine.

The United Mission also held its first meeting, at which time the following officers were elected: *President*, Dr. McDowell; *Secretary*, Dr. Cantine; *Clerk*, Rev. R. C. Cumberland; *Treasurer*, Rev. J. Wallace Willoughby, and *Vice-Treasurer*, Dr. Staudt. *Examination Committee*, Dr. Cantine, Mrs. Cantine and Dr. McDowell. *Auditing Com-*

mittee, Dr. Cantine, Mrs. Staudt and Rev. Albert G. Edwards. With the beginning of 1925 the new Mission will adopt a budget of expenses in which all the co-operating Boards will participate.

For the immediate future, the United Mission proposes as its educational program:

1. Give some financial assistance and teaching help to the struggling Protestant School in Baghdad, where there are 60 of the brightest boys and girls attending.
2. To start a school for girls, with the hope of educating Moslems and Jews.
3. The really great project to be undertaken is to start a secondary school for boys, taking over a suitable property of the Church Missionary Society.

Dr. Staudt says: "We are busy studying Arabic, teaching, receiving callers and studying the field, preaching and getting adjusted to the ways of living in an Oriental house."

THE GRATITUDE OF A JAPANESE TOWARD AN AMERICAN

THE old Shiloh Church of Yokohama, which was long a land-mark, and was known as one of the first churches established in Japan in the early years of the Meiji era, was destroyed in the September earthquake and fire. This church will shortly be rebuilt at a cost of yen 300,000, which far exceeds any sum that has ever been expended on the erection of a church in Japan.

There is a beautiful episode behind this story.

Of this great sum, an old Japanese business man, Ginko Kishida by name, who made his fortune through the sale of an eye medicine, will contribute yen 250,000 (about \$125,000).

The story reverts back to the year 1858 when the late Dr. Hepburn, of dictionary fame, first arrived in Yokohama as a missionary of the Presbyterian mission. This mission first became interested in Japan by the fact that a bamboo tray which had come from Japan was used in a certain Presbyterian church in the United States as an offering plate. It is said that Dr. Hepburn's traveling expenses to Japan were raised and collected in this very tray.

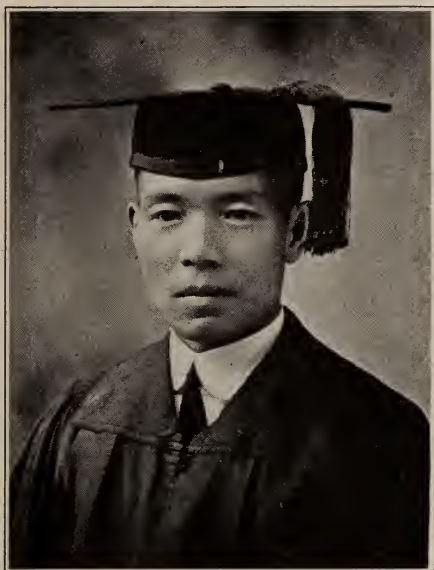
Upon his arrival at Yokohama, Dr. Hepburn established a chapel where he healed the sick as well as preached, faithfully carrying out the Biblical example. He established a nation-wide fame when he successfully amputated a leg of one Tanosuke Sawamura, grandfather of a very famous actor, the late Sonosuke Sawamura, who died but a few weeks ago.

This story reached the ear of Mr. Kishida who called on Dr. Hepburn one day and this acquaintanceship ripened into a friendship between them.

One day, Dr. Hepburn gave Kishida the receipt for an eye medicine which Kishida made the basis of his fortune. He made up and sold the preparation in large quantities, and the remedy is still on the market as Kishida's "Seikisui," the first patent medicine in Japan, which gave to its owner great wealth.

Through the advice of Dr. Hepburn, Kishida also turned his hand to printing and publishing and he became the pioneer in Japan of this profession.

When the recent catastrophe destroyed this church, Kishida thought that the best way for him to memorialize the good



REV. TAISUKE TAGUCHI

work of Dr. Hepburn, and to return the best thanks for the personal advice which had given him his fortune, would be to rebuild the Shiloh Church towards which work he gave the sum before mentioned, yen 250,000.—*The Japan Times Weekly*.

(Continued from Page 294)

Prussia of the East. While she has a strong army and navy, and has a militaristic party in the government, she is decidedly less militaristic today than she has been in the past twenty-five years of her history. I do not know whether the same thing could be said for our country.

These are two of the main criticisms made against the Japanese people as a whole. There are others, but they are not so important. And in these criticisms I can see nothing that would justify us in treating the Japanese in a discriminatory way, or in refusing to associate with them on an equal footing. While they have their faults and weaknesses, for they are human as the rest of us are, they have their good points, also. They are intelligent and progressive; they are courteous and kind; they are patient and industrious. Can't we give them fair consideration?
(To be Continued)

TWO RECENT GRADUATES

Rev. Taisuke Taguchi was a member of the 1924 graduating class of the Theological Seminary at Lancaster, Pa. Before coming to America, he was pastor of our growing church at Wakamatsu, Japan. He is a son of North Japan College and at the request of the Mission he will remain here another year for study and observation of the Church activities and home life of America.

Prof. David S. Hsiung was awarded the degree of Master of Arts by the University of Pennsylvania at its recent commencement. He has now spent two years in America, having studied at Heidelberg University the first year. After visiting several of the Missionary Conferences, he will return to his native land and Alma Mater, Huping Christian College, Yochow City, China, where he will again teach physics and mathematics. The best wishes of the host of friends whom he has made while here will accompany him.



PROF. T. NAITO AND
PROF. DAVID S. HSIUNG



Courtesy of the American Bible Society

DR. SAMUEL M. ZWEMER GIVING BIBLE TALK ON STREETS OF CAIRO, EGYPT

THE MOSLEM AND THE BIBLE

This interesting picture of Dr. Samuel M. Zwemer (center of picture) and the Rev. Percy Smith, of Algiers, discussing the Bible with students at a bookshop in front of El-Azhar University, Cairo, was taken during a recent visit to Azhar Mosque (the Moslem "university" in Cairo) by Dr. Zwemer and a company of visitors to Cairo.

Rev. J. Oscar Boyd, Secretary of the Arabic-Levant Agency of the American Bible Society, who was a member of the party, gives the following description of the visit:

"It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or Gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception.

"One of the sheikhs who is nearest to the Kingdom has evidently been preaching the Gospel zealously, because one of his colleagues smilingly asked us, 'Are

you trying to make a *mubasshir* (evangelist) out of him?'

"Dr. Zwemer turned to the Eighth Psalm and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in Nature, amid the reverent approbations of the sheikhs who stood about. Then he turned to the Fifty-first Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must be sure, O sheikh to read the Thirty-second Psalm.'

"I wrote on the fly-leaf of the Bibles, 'Presented to Sheikh _____, Azhar University, Cairo, from the American Bible Society,' and added our address.

"Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in His own time—there is going to come the mighty harvest from all these Bibles, Testaments and Gospels put into the hands of the leaders and teachers of Islam."

THE UNITED MISSION IN MESOPOTAMIA

Rev. Calvin K. Staudt, Ph.D.

THE "United Mission in Mesopotamia" met, organized and laid the foundation of aggressive missionary work. Ten missionaries including wives, duly appointed and now on the field, convened in the home of Dr. and Mrs. James Cantine, in the city of Baghdad, in the afternoon of April 10, 1924; and for two weeks—including a Conference of Workers among Moslems—remained in session in which the problems pertaining to the opening up of a new missionary enterprise and that of a united mission, were frankly discussed and acted upon.

There is something very significant and far-reaching in this new work in Mesopotamia under a United Mission. In the character of the field, in the united support at home and in its relation to other Moslem lands, this mission has a place of importance and interest.

In the first place, Mesopotamia belongs to the Bible lands. Here was the traditional site of the Garden of Eden and of the Tower of Babel; here still rise the mounds beneath which lie the ruined cities of Nineveh and Babylon. Out of this land came Abraham, the father of a great people, whom Moslems and Jews and Christians alike revere. Then, too, historians tell us that here was the cradle of the human race and the most recent excavations seem to show that here was the world's oldest civilization. In this land is Old Baghdad, with its recollections of the Arabian Nights, but now a human kaleidoscope where all the nations on the face of the earth seem to have sent their representatives.

More interesting perhaps, at least more vital and telling in its consequences, is the fact that in Mesopotamia a United Mission will operate. This Mission will be controlled, beginning with January 1, 1925, by a Joint Committee in America, in which are representatives of the various co-operating Mission Boards. The Presbyterian and Reformed Churches have united in a great union enterprise. A few official meetings of the

Joint Committee have already been held and already three churches have missionaries on the field, all of whom arrived within the last few months—the Presbyterian Church in the U. S. A., the Reformed Church in the U. S., and the Reformed Church in America. Such a united movement for the evangelization of Iraq, as Mesopotamia is officially called, is bound, unless unforeseen things intercept, to be fruitful and a blessing to the Church.

Again, Mesopotamia with the countries that touch it is the keystone of the great Moslem arch which stretches up from Northern Africa—spans Central Asia—and then curves down to the Western shores of the Pacific. The keystone of the great Moslem arch! This geographical symbol is enough to show the importance of missionary work in Iraq; it ought to be enough to fire the imagination, to arouse the Christian impulses and to call for heroic efforts. Various mission-



THE BEAUTIFUL KIOSK IN BAGHDAD

ary enterprises are engaged in building Christ into the great Moslem arch, and now Providence has designed that a United Mission should build Him into the keystone of the arch.

The first annual meeting of the "United Mission in Mesopotamia" was happily intercepted by a three days' Conference of Workers among Moslems, led by Rev. Samuel M. Zwemer, D.D. This Conference followed immediately upon the General Conference in Jerusalem. Those present at the Conference in Baghdad, in addition to the ten members of the United Mission, were four missionaries from Persia, four chaplains from the English army in Iraq and four native workers, together with Dr. and Mrs. Zwemer. Racially this little group of twenty-four delegates consisted of Americans, English, Indians, Arabs and Assyrians.

Sitting around a long table, with a



KING FEISAL, OF IRAQ (MESOPOTAMIA)

large map of the Moslem World hanging at the head of it, discussions were conducted on all the agencies and avenues of approach whereby Moslems can be won to an allegiance to Jesus Christ. Valuable reports were submitted and interesting findings made—all of which is a valuable contribution to workers among Moslems.

Forward-looking are the missionaries on the field of the "United Mission in Mesopotamia;" and the characteristic note in the first annual meeting was the laying of foundations for future growth and development. Only two stations—Baghdad and Mosul—are at present occupied, though every other part of Iraq is accessible, with the possible exception of the two pilgrim cities of the Shiites, Kerbela and Nejed. Hopes were expressed and prayers offered that additional workers would soon be sent to other cities and towns of this needy land.

Though the work of the United Mission is and will be mostly for Moslems, yet the mission in its plans and program did not ignore the other elements in the population which need help and ministrations. Work was planned for the people who call themselves Assyrians, who are religiously descendants of the members of the great Syrian church which flourished in the land before the days of Mohammed, and who racially may be "descendants of some of the captives deported by Assyrian conquerors from distant lands." Many of these are Protestants, especially the thousands of refugees from Urumia who are living in camps in and about Baghdad. A Bible School will be opened for Assyrian evangelists.

Work among the Yezidees, commonly called "Devil Worshippers," was also planned. Dr. Edmund McDowell was instrumental in helping to save the Yezidees from massacre by the Turkish government and now their villages extend a welcome to Christian workers. Then, too, there are 87,000 Jews living in Iraq, and these make a special appeal to Christians; for they, and not the present Jews of Palestine, have the blood of the ancient Hebrews running through their

veins, being remnants of the exile. It is hoped that Societies established for the Propagation of the Gospel among the Jews will assist in this work.

But the major work of the United Mission will necessarily be for Moslems. Some of these are Kurds who live in the mountains above Mosul, while the bulk of the population is made up of Arabs—a mixed people and to a certain extent descendants of the ancient Babylonians and Assyrians. Through evangelization, through the distribution of the Bible and Christian literature, through personal interviews, through philanthropic work and through education as well as other agencies these people are to be given a knowledge of Christ and of true Christianity.

A well thought-out educational policy was launched, including primary schools, especially schools for girls, and the imme-

diately establishment of a high grade Secondary School or a High School in Baghdad, to which College work will be added as soon as conditions warrant. As an agency for evangelization and for making Christianity a force in the land, Christian education, it was felt, should occupy a place of importance and influence in Iraq.

Judging by what was done and said in that upper room in the city of Baghdad where ten "oversea workers" (so I like to call foreign missionaries) met for fifteen days to plan and pray for the extension of the Kingdom of God in Iraq and where on the last day we broke bread in Christ's name, and knowing the spirit in which it was done, there is every occasion for rejoicing in the Lord and giving thanks that the Spirit of Unity which is God has led the Church in these days to undertake a United Mission in Mesopotamia.

A GIRLS' SCHOOL STRUGGLING TO LIVE IN BAGHDAD

"WE will start at 9 o'clock tomorrow morning and visit the best of the government schools for girls in Baghdad." So said the *mu'allimah*, teacher in the little Protestant school which I was that morning appraising. At the appointed hour, the next day, I stepped under the low portal which leads into the court of the very poor building which houses the children of Protestant parents in the ancient city of the Caliphs. The English Church Missionary Society has sponsored this school for years and made it famous in its day, but the Society withdrew its support entirely in 1920, because of the lack of funds, and since then it has existed only because of the sacrificial spirit of its two devoted teachers, who have steadily turned a deaf ear to the seductive enticements of government salaries, preferring leanness of pay, freedom and opportunity for high service to fatness of recompense with Moslem dictation.

The small and rather poor group of Protestant Christians have said that their children shall be taught in a school where the Bible and Christian principles form the foundation of its curriculum, and

they, too, like their teachers, have manifested the sacrificial spirit in their willingness to pay a tuition fee for their children and to support the school in other ways rather than accept free schooling in government schools. As I passed from one room into another the previous day and observed these children, so different from the children of the street, clean and bright-eyed and eager, I knew that the self-denial of the community was justified. The immeasurable superiority of Christianity always becomes apparent by contrast with other religions; and to preserve the priceless freedom and vital life that Christianity alone possesses is not only worth sacrificing for, but is also worthy of Christian America's generous help.

The teacher of the Protestant school who had agreed to accompany me put on her *izar*—an outward covering worn by Christian and Jewish women on the street—and then we two threaded our way through a narrow passageway flanked solidly on either side by two-storied houses, every one of which has a projecting square bow-window. These bow-windows inquisitively stare at one

another, revealing the doings of neighbors as well as all the happenings of the street. From this deep canyon we emerged on to New Street, the only real street in Baghdad and the main artery of traffic. This street was cut, during the Great War, straight through the city from the North to the South Gate. Stepping into a carriage we drove to the best of the four government schools for girls now open in this city.

This school is housed in a building which had been built by Turks and Germans for a hospital during the War and lends itself admirably for school purposes. The girls attending the school are all from Moslem families, with the exception of some Jewish girls, so that it can rightly be called a Moslem school rather than a school for Moslems. The population of Iraq is preponderately Moslem. Islam is the state religion, and the Holy Book which is taught is the Koran.

When the government decided to open schools for girls in Baghdad they found that there were no Moslem women in the city who could teach, much less any to superintend a school. Then one of those astounding providences which annul all human schemings took place—refugee Christian Armenian women, educated in American Mission schools were called in to perform the work. The able head of this government school and the three teachers on whom she leans, as well as the two teachers of the Protestant school are Armenians from Mardin. One, however, was educated in the Presbyterian School for Girls in Beirut, while all the others had received their training in schools under the American Board in Mardin.

During the 1895 massacre the teacher who acted as my guide and the kindergarten teacher of the Girls' School lost their parents and relatives, but themselves were saved through the kindly efforts of the missionaries of the American Board, who gathered the waifs into orphanages and educated them in Mardin. Four of the Baghdad group fled from Mardin during the recent massacres. These refugees are now among the educational leaders of Iraq and more Mardin teachers are coming. Such a

trumpet-loud testimony to Christian missions and the abiding influence of missionary work I never heard.

The principal of the Girls' School was standing at the head of the stairs when we arrived talking energetically to a Jewish woman who held by the hand a dirty child. As the woman led the child downstairs I turned to the principal and asked her what she had been saying. "This mother," she said, "brought her child to the school to have her admitted and I plainly told her that if she desires her daughter to enter the school she must bring her back *clean*." Thus in this way is cleanliness secured and maintained, for every child is sent home at once who appears at the morning session unkempt.

In addition to cleanliness this Christian principal educated in a Mission School has also secured perfect order in her school. In every room I found the teachers in control, even though the seven Moslem teachers who have been almost conscripted into service have so little knowledge that some have to be tutored even to teach reading. The Koran, as I said, must be taught in the school. When we entered the room where the children were being taught to intone their Holy Book, I found each small head had a white cloth over it and the quiet in the room was that of a mosque. The principal said that this was a most disorderly class when she arrived, but that she worked upon it until she made the children understand that they should be reverent and orderly when the Koran, their Word of God, is taught to them.

The school has been running for four years, and the class to graduate this spring will furnish teachers to take the place of the altogether inefficient. These girls could not read when they came to the school. They tried to do six years' work in four and will be the coming teachers in Iraq. Think of it! Still it is better than nothing.

At recess time the two higher classes played basketball and again I marveled. There was no quarreling; all were good sports and showed an animation altogether foreign to the girls of the East. The leader of athletics was an Armenian Christian. The principal said that the

Moslem men say, "Our girls are beginning to walk with energy like the Christians." Isn't it wonderful?

A young girl was pointed out to me as having recently been betrothed. My informant said that she came to the school and wept bitterly, saying that she did not want to marry yet. And sooner, sooner than we think, these girls will show a spirit of revolt to a social system in which they are given neither voice nor say. "Do the Moslem men want educated wives?" I asked. "Oh, yes," was the answer, "if a girl can but say she attended a school, even though she can scarcely read, she has become marketable, and men whose wives are uneducated are seeking to divorce them."

The bell is heard for the reassembling of the school. The classes formed before the steps in double files and the school song is sung with spirit. I asked, "Do you like your school?" and there came an immediate, simultaneous response, "Nam" (meaning yes).

Then I understood that which I had failed fully to realize before. I saw clearly in a flash, as it were, the opportunity, the pressing need and the far-

reaching influence of the education of women in this old land. I understood, too, why it was that, in the four weeks since we landed in Baghdad, every one, from government officials to private citizens in all walks of life, has been urging us to open schools for girls in this city. The men want it, for they are beginning to see what a blessing education is to a wife, a daughter or a sister. The women want it and are pressing in every way to get it. Moslem women have even gone so far as to form a society for the purpose of raising and educating poor girls. The girls grope for it and are knocking at the doors where girls are educated.

Because of this desire and need for the educating of women in Iraq and because such work will necessarily be far-reaching, affecting the home and changing the whole social structure, we have decided to open up at once in the city of Baghdad a fine school for girls, a school manned with Christian teachers, a school where the Bible instead of the Koran will be daily taught and a school with Christian principles and from which Christian forces will radiate.

IDA DONGES STAUDT.

Baghdad, Iraq.

A WORLD OUTLOOK FROM THE MOUNT OF OLIVES

Basil Mathews

MEN and women from all parts of western and central Asia and North Africa climbed in the first week of April to the crest of the Mount of Olives. They were called together at the wish of the International Missionary Council (which directly represents practically the whole Protestant missionary world), under the chairmanship of Dr. John R. Mott. They faced in continuous conferences the obligations of Christians confronting the rapidly and profoundly changing life of those lands.

Among those present were the Rev. Professor D. S. Margoliouth, who had traveled from Oxford to Jerusalem expressly for the Conference; Dr. Edwin F. Frease, of North Africa; Professor L. Levonian, of Athens; Canon W. H. T. Gairdner, author of "The Reproach of

Islam"; Miss Constance E. Padwick, author of "Henry Martyn"; Rev. Charles R. Pittman, of Tabriz; Rev. and Mrs. L. Bevan Jones, of the C. M. S.; the Bishop of Jerusalem, the Right Rev. Rennie MacInnes, D.D.; the Bishop of Persia, the Right Rev. J. H. Linton, D.D.; the Bishop of Egypt and the Sudan; Professor Stewart Crawford, of the American University, Beirut; Miss C. M. Buchanan, of the American Girls' College, Cairo; Dr. W. B. Anderson, Rev. Ernest W. Riggs, Mr. J. G. Logan, of Egypt General Mission, and the Rev. Charles R. Watson, D.D., LL.D.

Eighty-one in number, they were for the most part folk who have given years of concentrated, consecrated service to the peoples of Northwest Africa (Morocco, Algeria and Tunisia), Egypt, the

Sudan and Abyssinia, Syria and Palestine, Turkey and Chinese Turkestan, Arabia, Mesopotamia and Persia, India, Malaysia and China. There were also Board administrators and scholars from the western lands of Britain, Europe and America. Three previous regional conferences in Northwest Africa, Egypt and Syria had already given deep thought to the same problems.

The Mount of Olives was a peculiarly appropriate setting for the Conference. The Greek Church on its crest (in which all the sessions were held), the Patriarch's Palace and the Russian Convent were most graciously lent for the Conference by the Patriarch of Jerusalem himself. The delegates lived in the buildings within the grounds, and in tents sprinkled in the shade of the olive groves remote from the distraction and noise of the city.

Still more wonderful, however, was Olivet as a religious setting. Those of us who spent those days in conference on that hill just before Easter and walked alone in the evening in the gray dusk of its olive trees thrilled to the memory that Christ in the week in which He died brought His missionary disciples to that hilltop to give them His final teaching. We took a pilgrimage along the path where He rode across its brow from Bethany to face death upon the Cross.

The hour of the Conference was also superbly timed. The revolutionary changes within the areas represented are today transforming the whole situation. As the Conference pooled the extraordinarily varied, vivid and profound experience of the men and women from all these areas, they came to see that a new mentality confronted them. The shattering impact of the War itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of

the status of Oriental Churches, and some strong reactionary movements are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making.

Even while the delegates were beginning to move toward Jerusalem, the abolition of the Caliphate by Turkey dropped with such shattering effect in the heart of the Moslem World. Christian people, the Conference felt, must think through and carry out in practice a Christ-like policy towards all the peoples who, amid these manifold and profound changes, are for the first time in fourteen centuries seeking afresh secure foundations for a progressive national and international life. For us, as for them, it seemed, today is a day of the visitation of the Lord.

The two central things before the Conference were first how to influence the dealings of the western and eastern nations with each other so that these peoples get a fair deal in the world of tomorrow, and, secondly, how to present the Gospel of Jesus Christ in this new situation.

The method adopted by the Conference for working out its thought was very thorough. The whole Conference was divided into ten groups of men and women, carefully selected to grapple separately with the present-day problems that emerge from the new situation. The problems committed to those groups were the Christian occupation of the different regions and the accessibility of their peoples; the best way of presenting Christian truth so that it may appeal to the hearts of men in all the depths of its creative reality; the growth of the Church in these lands; the education of their young life; the development of a strong native leadership; the provision of an adequate literature; the medical and social needs of the people; the changing status and outlook of their womanhood; the spiritual dynamic that is the driving energy of a truly Christian enterprise; and lines of practical and effective co-operation between the forces.

From early morning until 10 at night,

for five full days, each of these subjects was intensively studied, first in the Conference as a whole, then in the special commissions, and again—on the basis of findings from the commissions—in the Conference itself. Out of that prolonged, strenuous and continuous fellowship in thought and prayer came a body of conviction based on an impressive range of first-hand real experience and close challenging discussion.

It was recognized that the spread of the Kingdom of God in those lands can and will only be ultimately achieved by the Churches of the countries themselves. A spiritual quickening within both the ancient and the newer Oriental Churches, and an educational process to create a more intelligent knowledge of the life and thought of the Moslem World as well as of the implications of Christianity, are prime and urgent needs. The fact that strong leaders of the newer Oriental Churches were present and took full share in all the discussions gave a real and vivid evidence of the vigorous new life that is within those Churches.

The increasingly intimate co-operation of the Christian forces was a central aim of the thought of the Conference, and—on the last day—unanimous findings were reached which look toward a closer grouping of the missionary and native forces in these areas in association with the International Missionary Council. The presence of the Patriarch of Jerusalem himself who—at an official visit—read to us the Great Commission, "Go ye into all the world," and gave to the Conference his benediction, as well as the generous friendliness of his beatitude and his attendant Bishops, seemed to open up avenues of possibility of ultimate co-operation that would greatly strengthen the Christian forces.

The men and women separated and went back to city and desert, village and market-place, to college and church and hospital, with unforgettable memories that on that hill as the disciples of Christ they received, corporately and individually, His great Resurrection commission and His promise, "Lo, I am with you all the days, even to the end of the age."

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of April

Synods	1923			1924			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$15,340.92	\$2,523.26	\$17,864.18	\$9,678.54	\$3,121.06	\$12,799.60		\$5,064.58
Ohio	4,336.93	1,462.86	5,799.79	4,038.33	1,010.06	5,048.39		751.40
Northwest	362.35	68.27	430.62	248.86	165.14	414.00		16.62
Pittsburgh	2,850.00	283.07	3,133.07	3,050.00	423.22	3,473.22	\$340.15	
Potomac	9,751.08	483.73	10,236.81	7,730.06	1,436.32	9,166.38		1,070.43
German of East	311.42	145.50	456.92	415.75	208.80	624.55	167.63	
Mid-West	2,041.38	294.43	2,335.81	1,417.30	647.24	2,064.54		271.27
Bequests		279.00	279.00		7,000.00	7,000.00	6,721.00	
Annuity Bonds		2,000.00	2,000.00		1,500.00	1,500.00		500.00
W. M. S. G. S.		8,155.41	8,155.41		4,113.09	4,113.09		4,042.32
Miscellaneous		53.16	53.16		35.00	35.00		18.16
Totals	\$34,994.08	\$15,750.69	\$50,744.77	\$26,578.84	\$19,659.93	\$46,238.77	\$7,228.78	\$11,734.78
						Net Decrease		\$4,506.00

Comparative Receipts for the Month of May

Synods	1923			1924			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$21,410.34	\$1,809.12	\$23,219.46	\$26,336.01	\$2,950.38	\$29,286.39	\$6,066.93	
Ohio	8,946.43	1,806.54	10,752.97	10,230.22	2,740.29	12,970.51	2,217.54	
Northwest	108.38	17.00	125.38	439.60	3.00	442.60	317.22	
Pittsburgh	4,245.70	196.81	4,442.51	4,888.00	125.00	5,013.00	570.49	
Potomac	6,287.76	308.43	6,596.19	8,187.16	1,069.76	9,256.92	2,660.73	
German of East	442.00	20.00	462.00	850.76	12.00	862.76	400.76	
Mid-West	1,613.26	36.00	1,649.26	2,200.87	564.23	2,765.10	1,115.84	
Annuity Bonds		1,835.00	1,835.00		1,500.00	1,500.00		\$335.00
Bequests		450.00	450.00					450.00
W. M. S. G. S.					2,329.82	2,329.82	2,329.82	
Miscellaneous		195.00	195.00		20.00	20.00		175.00
Totals	\$43,053.87	\$6,673.90	\$49,727.77	\$53,132.62	\$11,314.48	\$64,447.10	\$15,679.33	\$960.00
						Net Increase		\$14,719.33

A Page of Pictures for Boys and Girls



Little John Richard Winter is not quite two years old. He was born in China where his father was a teacher in our College at Huping. His mother will lead a class on "China" at several Missionary Conferences this summer.



This is the way the Japanese carpenters build a house for our missionaries. Two lady teachers, Misses Hansen and Lindsey will live here.



Joseph Rinker and Elizabeth Jane Stoudt are seeing America for the first time. They were both born in Japan, where their father, Prof. Oscar M. Stoudt, has been a teacher in North Japan College, at Sendai, the past six years.



These children belong to a "Street Children's Sunday School" in China. Our Mission has five such Sunday Schools in Yochow City and five others in the towns nearby. Miss Helen Ammerman and Miss Mary Myers have been leading in this work for these poor boys and girls. One of the missionaries says, "Every Sunday we see some new little street urchins slip slyly into the door. After much persuasion we get them seated, and after a while we see them join the rest in motion songs, memorizing and reciting golden texts."

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

AN OUTLOOK OF MISSIONS PARTY

PEOPLE speak of "the thrill that comes but once." It was something like that when in the midst of the campaign for 1000 new subscribers to THE OUTLOOK OF MISSIONS the Schlatter Woman's Missionary Society of First Reformed Church, Easton, Pa., announced an OUTLOOK OF MISSIONS Party. The occasion marked the successful attainment of the 100 per cent goal. This is one of the largest societies in the denomination, with a membership close to 100. There are subscribers to the magazine who are not members of the Woman's Missionary Society, thus bring-

ing the total number of subscribers considerably in excess of the membership of the society.

This victory was not the result of a sudden inspiration, but of a long period of preparation and hard work. For a number of years the Woman's Missionary Society Department of the magazine was edited in the manse of First Reformed Church. It is quite natural that this should make a deep impression. The cultivation was continued through the vision of the successful Secretary of Literature, Mrs. M. R. Sterner. A year ago the Secretary gave a "tea" to the sub-



THE OUTLOOK OF MISSIONS PARTY OF SCHLATTER WOMAN'S MISSIONARY SOCIETY,
FIRST REFORMED CHURCH, EASTON, PA.

scribers and this year it was a "party." Had it not been for the storm we believe every member of the Society would have been present.

No effort was spared with the decorations, program and entertainment to make the occasion a success. The great clusters of French lilacs from "Raven-croft," the home of the President, attracted the admiration of the guests until the opening number of the program. The program comprised musical numbers—violin, Mrs. LeVan; harp, Miss Mellman; piano, Miss Heil, with readings by Mrs. J. A. Lum.

Your editor had the pleasure of extending congratulations. After the society was photographed, the afternoon closed with a social hour in the dining room. The party was held at the manse.

Such a difficult achievement as having a large society attain the 100 per cent goal should be encouragement to others. "Success is not attained by sudden flight," but by toil, toil, toil.

FOR THE AUGUST PROGRAM

Many societies will make the occasion a porch party or picnic. As special readings we suggest "A Handful of Memories" and "Life in the Eastern Mountains of Kentucky." The Foreign Mission Department will specialize on our new mission field—Mesopotamia. A great deal of attention should be directed to the articles which bring this fresh new missionary appeal to us. For best results in your August meeting consult page 23 of the Program Outline for "Women and the Leaven in Japan," by Miss Kerschner.

QUIZ

1. The author of "A Handful of Memories" lived in what Japanese city?
2. Name our new foreign mission field.
3. What gave the occasion for a special event in the Schlatter Woman's Missionary Society?
4. Give the total number of children in Mission Bands.
5. Who wrote the prayer in the Prayer Calendar for next month?

6. Of the articles on Mesopotamia in the Foreign Missions Department, which interested you most?
7. How did the G. M. G. of Hamilton, Ohio, give recognition to Miss Iske?
8. What American playmates did the Noss children have at Wakamatsu?

NOTES

Mrs. Charles F. Kriete, of Louisville, Ky., mother of Rev. Carl D. Kriete, of Yamagata, Japan, wrote the Calendar prayer for August.

* * *

Mrs. Paul D. Yoder is the organizer of a new Girls' Missionary Guild at Christ Reformed Church, Jefferson Charge, Codorus, Pa. Miss Stella Myers was elected president.

* * *

Zion's Reformed Church, New Bloomfield, Pa., has a new Mission Band. Mrs. W. J. Grenoble and Miss Orpha Dock are the leaders and organizers.

* * *

The new address of Mrs. Anna L. Miller, Statistical Secretary of the W. M. S. G. S., is 522 Alta Place, N. W., Canton, Ohio.

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ous game of *Prisoner's Base* or *Run a Mile*. How we enjoyed playing real American games with real American children! When it was so dark that we could no longer see, we adjourned to the dining room in the Schneder cottage for a gentle round of *Jenkins* or *Pit*. How Dr. Schneder, peacefully meditating in his study, must have thanked us for our inspiring influence!

I wonder if missionary children are still as happy as we used to be. Though in the nine years since I left home there have been some pretty discouraging times, I would never for a moment have traded my life for any person I could imagine.

Oberlin, Ohio.

A HANDFUL OF MEMORIES

Annabelle Noss

WHEN I came to America, nine years ago, a frightened young lady who tried to feel grown up at fifteen, I left my heart behind me in Japan. There were many people then to sympathize with me and tell me how unfair missionary life was to children. For those first homesick months I was almost ready to agree, but now I am glad to have a chance to deny that statement. Of course, the first years of separation from home and family are hard, but the happy years that have gone before more than make up for them.

Certainly the time I spent in Japan has given me a wealth of happy memories. We lived in Aizu-Wakamatsu, a small city in the mountains. Just five miles away was the inactive volcano, Bondai San, and within easy walking distance were the lower hills and mountains we used to explore. Only a quarter of a mile from our house were the walls and moats of the old castle grounds, where we were never tired of playing.

Though we were the only American family in Wakamatsu at that time, we were never lonely, perhaps because there were always so many of us. At the present time our family numbers twelve, but in those days there were usually only seven of us at home, for as new babies came we older ones had to be sent to America to school. Until I was twelve I was the only girl in the family, and for me therefore life was interesting at all times.

Theoretically, we children were supposed to be spending our mornings at our desks in the school room. Most children would agree, I think, that the Noss Private School was an ideal one. We had school four mornings a week, the session varying in length according to the baby's nap. We had school only four times because Monday was washday, and, of course, Thursday had to be omitted, too, to even things up. I don't remember ever studying very hard, but I know that we all enjoyed school. It was easy to read *Caesar* with mother's pencil to guide the

way in the book we shared between us, and to like *Ivanhoe* and the other bug-bears of high school English when mother read them out loud to us at bedtime.

We had many extra holidays besides the regular two each week. Sometimes the baby had colic or mother had callers. Sometimes, too, when the day was particularly bright and suited to a tramp and mother had a great deal of sewing to do, she would let us off. If it was winter time we loaded our sleds with a frying pan, potatoes, eggs and an old wind-break the boys had made out of burlap and started off to the mountains for a day's coasting. I still tremble when I think of the boys' favorite coasting place. As I remember, it was a narrow path winding down the mountain, with a towering cliff on one side and a deep ravine on the other. My brothers now assure me that the precipice was a mere bank and the ravine a paltry ditch. Be that as it may, after I had clung wretchedly to the sled for several breath-taking trips to prove that I wasn't at all afraid, I always magnanimously offered to tend the fire and get our lunch ready. Since I was the only squaw among the older Indians of the family, the concession was readily granted. Besides coasting is hungry business and my cooking was quite satisfactory—that is, if you like your fried potatoes seasoned with cinders and the smell of scorching rubbers.

There were spring and fall hikes, too, and when the snow was off the ground we could venture further into the mountains. I was interested chiefly in bringing home flowers, azaleas, apple blossoms, a cluster of wistaria wound about the branch of a tree, hatfuls of violets and anemone, and all these I laid, so to speak, at mother's feet. The boys, however, who were true explorers, soon knew every path and trail within miles, and had minutely recorded them on the large map which hung in their room.

My brothers' chief aim in life in those days was to "toughen Annabelle." I was



MISSIONARY RESIDENCE AND COMPOUND AT WAKAMATSU, JAPAN, WHERE THE NOSS FAMILY LIVED FOR A NUMBER OF YEARS

a plump, gentle creature of a gullible disposition. And so when the boys started hiking up a mountain side at top speed with the dire threat that they would leave me to my fate if I didn't keep up, I always scrambled puffing and panting after them. Sometimes I lost sight of them completely and despair was in my heart, but I'd be pretty sure to find them resting beyond a turn in the path. "This is positively the *last* time we'll wait for you," Frederick would announce. And so it was—until the next time I dropped behind.

There were other toughening processes to which I never grew accustomed. I never learned to maintain my equilibrium and restrain my shrieks when a brother popped unexpectedly out of a bush with a blood-curdling shout. Then there were those occasions when the boys leaped raging torrents, and having collected all the

lunch on their side, invited me over. The boys stoutly maintain, when we discuss the subject now, that the raging torrents were only purling brooks, but I never jumped without feeling that I was leaping to certain death. Surprisingly enough, they always stretched forth brotherly hands to haul me up the other bank and patted me on the shoulder for being brave!

Perhaps the best part of these trips was the return home. When we started in the morning there were always a whole crowd of Japanese women and children clattering and jeering at our heels. Now the streets were nearly empty and very quiet in the growing twilight. We peeked at the clocks in the open shops to see if we were going to be home in time for supper, and we sniffed hungrily as we passed the stand on the corner where sweet potatoes and hot bean paste cakes

were steaming. Then the lights of home were welcoming us, and after a hasty session with wash bowls and pitchers we were all at table consuming bowls of hot mush and milk or Japanese soup. Between large mouthfuls we talked happily over the events of the day, while father and mother smiled at us from either end of the table and were glad to have us back again after a day of luxurious quiet at home.

Of course, summers were the very happiest time of all. We always went to Takayama-by-the-Sea, where at that time there were perhaps twenty missionary shacks built on the pine-clad cliff overlooking the sea. Takayama was a veritable children's paradise in more ways than one, for here we had the companionship with other American children that we were denied the rest of the year. There was always something to do *with somebody*. When the tide was out we gathered shells and seaweed and explored the caves in the cliffs. When the waves were high we climbed down the sloping side of one of the cliffs to a jutting rock that we called "The Warship." "The Warship" was a most delightful place. The fissures in the rock were spouting "geysers" which sprayed one with unexpected

shower baths. Then in the cave below was a large round opening which sent great volleys of mist and foam into the air at each wave with a roar like the real cannon for which the boys named it. In addition to this, the waves were dashing up on the rock all about us, so that we were quite likely to get a little wet, and at last mother was forced to make very strict rules. We were each allowed one complete drenching a day, but if we were unfortunate enough to get wet a second time we had to go to bed until the first outfit was dry.

The regular bathing time was at three o'clock. This was quite the jolliest time of the day. The waves were no respecters of persons and seemed to enjoy quite as much as we the exquisite humor of seizing worthy missionaries and rolling them in none too dignified a fashion toward shore. Even the worthy missionaries enjoyed it, and were usually smiling through the salt water that dripped from their benign bald heads when they finally emerged.

The evenings were fun, too. As soon as supper was over, all the children gathered on the smooth stretch of grass behind the Schneder cottage for a vigor-

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100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- | | |
|---------------------------------|--------------------------------|
| Salem, Buffalo, N. Y. | First, Nashville, Tenn. |
| Mrs. C. Klingelhofer. | Mrs. Thomas McIntyre. |
| Emanuel, Lincolnton, N. C. | Immanuel, Indianapolis, Ind. |
| Mrs. James A. Shuford. | Mrs. H. D. Kiewitt. |
| Dubbs' Memorial, Allentown, Pa. | St. John's 4th, Baltimore, Md. |
| Mrs. Mary A. Reimert. | Mrs. George Hucke. |
| St. John's Bucyrus, O. | St. James, Allentown, Pa. |
| Mrs. E. Fledderjohann. | Mrs. Warren Koch. |
| Ohmer Park, Dayton, O. | First, Easton, Pa. |
| Mrs. Mary S. Gill. | Mrs. M. R. Sterner, |
| First, Greensboro, N. C. | Phillipsburg, N. J. |
| Mrs. J. T. Plott. | |

WHO WILL BE THE 12TH?

LIFE IN THE MOUNTAINS OF EASTERN KENTUCKY

FROM a Pennsylvania village, near the foothills which trail the course of the Delaware River, I am experiencing an almost restless feeling to be doing some of the things which were rich experiences in the past winter—my first winter in a mountain mining town of Eastern Kentucky—the town of Van Lear.

Van Lear is a coal town about which, for a distance of five miles, radiate the coal camps of the Consolidated Coal Company. The approaches to the town are such as to make visitors think it a barely accessible place. Coming in by the dinky mountain train, which after nightfall may or may not be lighted, is not the most desirable experience, and to tell of the road which leads into Van Lear will require an entire paragraph to cover the eight-mile approach. It seems as though it might be the only road of its kind in existence.

Everything about the road is indicative of the careless, unprogressive attitude of the mountaineer of that section. The road, lying between a mountain and a cliff—narrow, rocky and rugged—is the formidable connection with the world across the mountain. Not all places in the road are wide enough for cars to pass, so one of the drivers must back until he finds a wider place. The road winds round and round, up hill and down again, following the whim of the mountain. A bit of rain makes the clay soil slippery and dangerous, for at best there are only a few inches of space to the edge of the cliff. The road is impassable for machines from the latter part of November till the middle of April. A few daring souls venture forth with automobiles later and earlier. Necessity makes careful drivers, and, in spite of the perils of the road, one rarely hears of an accident.

The high school of Van Lear has just completed its third year. The first commencement exercises were held this year, when four pupils were graduated. These had taken their first year in the Paintsville High School, some miles distant. Three of the graduates came from the homes of company officials, but the most brilliant member of the class came from most backward mountaineer parents.

This boy is ambitious to earn his way through college, but enters life with the handicap of filthy bodily habits and a body and face so misshapen and ugly in appearance that he is not likely to make many friends.

It may be because domestic art was my major in college that I tried so hard and finally succeeded in starting a course in simple domestic science for the sixteen girls in the high school. We used many makeshifts because there was very little money available for the department. We opened a laboratory in a basement a short distance from the school. The grocery clerk supplied large wooden boxes; the older boys painted them, brown outside and white inside; the girls made white muslin curtains, which served instead of doors. With nails and shelves these were made into neat-looking cabinets for the tin and enamel cooking and baking utensils. With all the makeshifts, things were far better than the girls were accustomed to. We continually emphasized cleanliness and care of the stove. At the close of the season the stove was in fine condition, the enamel utensils not chipped and the tin shining almost like new. After each lesson the girls took the recipes home and cooked the food for their parents.

I often wondered at the faithful school attendance, because in winter the children had to travel almost impassable roads and mountain trails. One child rode a pony to school, all the others walked—three, four and five miles each way. School opened at 8 A. M. and closed at 2.30 P. M., with one-half hour at noon. Although coming down the mountain to school required less time and effort than going back, still many children had to leave their homes at 6 A. M. Although school was dismissed early in the afternoon, many children reached home after dark on account of the hard traveling.

It is said that bad roads make bad citizens, and therefore the State of Kentucky is making efforts to improve the condition of her roads in the eastern section. It will surely be a blessing to many, many school children who tread muddy mountain paths daily.

The children are hardy and happy and do not regard their walk as anything unusual. Kindlier, more lovable and thoughtful children I never expect to find. They are slow in action, easy and good natured, but their native intelligence is unimpaired. They appreciate everything that is done for them, and my clean, wholesome, drawling high school pupils won a big place in my heart.

The homes of the mountain children are small and bare, without the ordinary conveniences—the term or conception of sanitation is unknown. But there are signs of change. The proud, superstitious mountain people are getting many modern ideas through the children who are being instructed in health, etc., by the doctors, community nurse and teachers.

There is little farm land, but an artist could live on the beauty of the place. Little gardening is done; some of the folks do not know vegetables like carrots, parsnips and cauliflower. Some of my girls had never eaten radishes. In their turn they marveled that I should not have tasted sulphur apples, sorghum molasses and “greens.” Now “greens” in Van Lear means a concoction of leaves and herbs gathered by the women as they roam the hills. They seem to know by instinct which leaves to select, and the result is quite appetizing. Every family owns cows and they are allowed to graze at will on the mountains. One man told me they had a special breed of cattle for Van Lear, with two long and two short legs for mountain climbing, and one might also believe it, for they perform marvelous feats.

Some mountain men work in the coal mines, but a great many make and peddle “moonshine,” a vile mixture which at times contains potash “to give it a kick.” It is because of these law breakers that people seldom travel at night without guns.

The mountain customs as I saw and heard of them through my pupils interested me greatly. One morning my children came to school brimming over with news. A man and woman had been married the night before. When the large crowd went to serenade them the groom refused “to set them up.” So into the house, with guns cocked, went a number

of men, who brought forth the offender. He was tied to a rail, sharp edge up, and carried around until he handed over the money demanded. Sometimes the victims are ducked in the river and at times the serenaders put a nail in the rail so the new bride will have something to do. Before going to Van Lear, “riding the rail” was nothing more than an expression to me.

Horses and mules provide the chief means of travel for the mountaineers. They are also much used by the people living in the coal camps. Pedestrians travel up and down the railroad track from one town to another. Many times I have seen the man of the family, mounted on horse or mule, with saddle bags fastened on either side of the animal and babies fore and aft of him, ride past our house while the women folks trod along beside them.

For hauling heavy loads through the mud, oxen are used. I once saw four yoke of oxen pulling one small load of logs. For lighter traveling mud sledges serve the purpose.

Religion is varyingly primitive with different classes of the people. The coal camps are attractive to many denominations and sects. In the camps about Van Lear there are Holy Rollers, Burning Bushers, mixed with Methodists and Baptists. The preachers, rarely ordained ministers, are natives of the country, who feel called upon to preach. As may be expected, some are all right, others all wrong, but I shall always remember one old man I heard preach. He was almost gaunt in appearance and quite poorly clad, but he had thoughts worthy of the rector of a large cathedral. His toil-hardened hands were eloquent as they spoke of twenty-three years of service as both coal miner and minister of the Gospel.

Revivals are numerous and the converts are baptized in a chosen creek, amid the rejoicing of their people. I remember how during a snow storm a large number of people were baptized. They had to be wholly immersed, for any part of the body which remained dry was thought to be impure. I heard a camp doctor make the statement that never to

(Continued on Page 330)

Literature Chat

CARRIE M. KERSCHNER

AN editorial in the morning paper reads, "A stitch in time saves lots of trouble." If we might suggest the moral of this adapted adage we would say, "A Packet ordered in time saves much trouble and worry." When reports of annual sales of literature were received from the depository in Tiffin we find that our western constituency used almost again as many packets as we did here in the East. The East excelled in use of pageants and plays, but we believe all societies need the packet. *Try them!*

The Helps in the Packets are absolutely necessary to "carry on" the work in our missionary societies successfully. Aside from the Program helps on the new study books, the packets always contain samples of the new Thank Offering material, a new budget leaflet, a standard of excellence, etc. You cannot afford to be without them. Order now for delivery about the middle of August. Many hours have been spent in the preparation of these Helps which we offer you today. We ask all the Woman's Missionary Societies, Guilds and Mission Bands to co-operate with the general program of the church and study the *Home Missions*, beginning with

September

A change in books to be used by the W. M. S. The Senior book, "Adventures in Brotherhood," will be used as a basis for program meetings for the Woman's Missionary Societies. This is the book which the Senior Circle of the Girls' Missionary Guild will also use. The Program Helps will be prepared by Margaret Motter and Mrs. E. W. Lentz. We recommend that each one of these organizations also purchase a copy of the book, "Of One Blood." Frequent reference to striking paragraphs will be made in the program helps and in THE OUTLOOK OF MISSIONS. Price of each book is 50c paper; 75c cloth.

Program 1

In addition to the splendid material given in the "Helps," we suggest that material on the immigration problem be secured from the Department of Immigration, Washington, D. C. Secure the July, 1924, issue of the *Missionary Review of the World*, price 25c; or better still, send your subscription for the year so that you will miss none of the helpful articles which appear.

Packets

For Woman's Missionary Societies: The Packets with one Program Help based on "Adventures in Brotherhood," story leaflets, etc., will sell for 35c; with a dozen programs the price will be 50c. Single *Helps* are priced at 10c each; 60c per dozen. A copy of the new Budget leaflet will also be in the packet and should be studied in its entirety at the September meeting; the Home portion should again receive special consideration in October. We would suggest that the Treasurer explain the Budget leaflet. Order packets now. There will be a separate packet for the study of China based on "Ming Kwong." Prices the same as those quoted above.

For Girls' Missionary Guilds: Packets will contain Program Helps, story leaflets, etc., based on "Adventures in Brotherhood" and "China's Real Revolution." Price 50c. Single Program Helps. 10c; 60c per dozen. The Program Helps for the Intermediate Circle of the Girls' Missionary Guild are the same as those for the Senior Circle. Price of Packet, 50c.

For Mission Bands: Price of Packet, including Program Helps for "Chinese Lanterns" and Supplementary Helps for "Better Americans," story and Budget leaflets, etc., will sell for 50c. The program outlines are so arranged that *Better Americans should be studied in the Fall* and Chinese Lanterns beginning with February. *Handwork* packets, containing patterns and pictures of our missionaries and scenes of their activities, are in the course of preparation. Price will be announced in the August Literature Chat as well as in the church papers. The material in these packets is correlated with

the two books of the year and has been prepared in response to many requests from leaders. They are intended for the note books which the children are to make.

Use "A Literature Demonstration" at your September meeting, substituting the new books of the season, instead of those given in the play. Price 8c.

The department of Life Members and Members in Memoriam will be emphasized in the August number of this magazine. Have you secured the leaflets to distribute among your church members? Have you read "Her Name in Print"? Price 5c.

Temperance Secretaries should order as many copies of the report of the Washington Law Enforcement Convention as they can possibly distribute. The price is 10c. Its use will be referred to in the programs. We suggest that pages 4, 5, 6 be read at the September meeting and that Bishop McDowell's invocation be prayed. Are you using "Save America"? Price 25c.

"Backgrounds" is the title of a pageant of New Americans, written by Mrs. Allen R. Bartholomew. Price 10c each; \$1.00 per dozen. At least a dozen copies required. Shorter parts may be copied. You will want to begin your Home Missions course and it would be beautiful rendered out of doors. Sister Boards are already ordering this splendid pageant.

All the above material and the mission study books should be ordered as follows: Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race St., Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 8 Remmele Block, Tiffin, Ohio.

* * *

One of the signs of progress in the work of the Woman's Missionary Society is the graduation of Girls' Missionary Guilds into Circles of the Woman's Missionary Society. Graduation has been reported from nine churches, Milton and Irwin, Pa.; Lafayette, Indiana; Akron-Trinity, Canton-Trinity, Kenmore, North Lima, St. Mary's and Hamilton, Ohio. The last mentioned has named theirs "The Alma Iske Mission Circle."

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"JAPAN ON THE UPWARD TRAIL"

Chapter VIII

JESUS CHRIST has entered Japan and clear across this island empire may be traced a trail that is ablaze with His glory. Second and even third generation Christians may be found in constantly increasing numbers, to whom the old pagan faiths are as foreign as they are to a Westerner. The Japanese Christian Church is not large, but in the last eight years the membership has increased 85 per cent and the ministry 17 per cent. This current of Christianity flowing through the nation has infused new life and raised new ideals among the people.

The genius of the Christian religion is its spirit of expansion. The Japanese Christian Church has caught this spirit and it realizes it must propagate or die. Hence it is pushing out into unoccupied territory and trying to bring the outposts of the empire under the sway of Christianity.

The influence of this leaven is reaching far out beyond the confines of the church and touches every phase of the national life. It is estimated that more than a million of the Japanese people are studying the Bible and making its principles the rule of their lives. The literature of the country and the standards of education are shot through with Christian ideas and ideals. Even the pagan faiths have felt the dynamic force of Christianity and have attempted to graft on to old religions various Christian views and teachings. The influence of the schools founded by Christian missionaries is reaching to the outskirts of the empire. Fine Christian personalities are occupying places of leadership not only in the Christian ministry but also in government positions, in the realm of science and medicine, in industry and in the more humble walks of life.

The Christian missionary has been the pioneer and trail-blazer of the Christian movement in Japan, but in giving a true estimate of the forces at work which have given Christianity its position of influence we must not lose sight of the sacrifices and service of the native Japanese Christians. For it is true in Japan as elsewhere that the greatest factor in Kingdom building is the Christ-possessed life. The personality in which Christ and the cross are reincarnated.

Questions

1. Give the number of Christian churches and preaching places in Japan. Page 160.
2. What is the membership of the Christian Church? Page 159.
3. Give the number of Christian Kindergartens and Sunday Schools and the attendance in each. Page 164.
4. Give the number of Christian Colleges and their enrollment. Page 164. What Christian College does the Reformed Church in the United States support in Japan?
5. Give the name and location of our Girls' School in Japan.
6. Who is working to improve prison conditions in Japan? Page 169.
7. Tell about the leper work of Miss Riddell. Page 169.
8. Tell about the work of Dr. Murphy and Mrs. Reischauer. Page 170.
9. Is the Japanese Church being trained to support its own work? Pages 162, 171.
10. Does Japan still need missionaries? Pages 172-178.

(Continued from Page 327)

his knowledge had any of the converts taken so much as a cold from the exposure of returning home in their wet clothes.

Early in the year I organized a class of boys in one of the churches, about a mile from town. I never let mud or weather deter me from attending the Sunday school. At the close of the year forty-three were enrolled in the class. My year at Van Lear was one of give and take. I gave the best my inexperience allowed and received much into my life.

EDNA M. MOSER.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

FIRST HONORS

FIRST honors, second honors and honorable mention are much in evidence in these graduation days of early June. We shall have to speak of the record of the Mission Bands in these terms. Of course, when these lines come before you in the column of THE OUTLOOK OF MISSIONS, we shall have forgotten honors and honorable mention in the rush of summer vacations, travel and recreations. Soon, however, will be the time of rallying back to the work for another season and a new year of achievement. The purposes for stating here some notable items from the Mission Band Report is to give the Bands and Leaders concerned congratulatory recognition for their splendid work, to let all know what has been accomplished by others and to spur all on to emulate these splendid records.

North Carolina leads in number of Bands and total membership and in the per cent of churches with Bands. Twenty-five Bands have a membership of 650 and a total contribution of \$330.91.

Schuylkill Classis comes second with a total membership of 627 and contribution of \$283.94.

Westmoreland Classis comes third with 546 members.

The largest individual Band is in First Church, Greensburg, Pa., with 150 members.

Trinity, Mercersburg, Pa., has the highest per capita contribution. Twenty-five members gave \$70.

St. John's, Shamokin, Pa., 75 members, gave \$161.16.

St. Paul's, East Canton, O., gave a per capita of \$2.

St. John's, Bangor, Pa., gave the largest individual Thank Offering, \$45.85; Emanuel, Export, Pa., gave a Thank Offering of \$31.75; St. John's, Shamokin, Pa., gave \$31.10; First, Lexington, N. C., deserves honorable mention, 27 members gave \$25 Thank Offering.

(Continued on Third Cover Page)

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FIRST HONORS

(Continued from Page 330)

Christ, Annville, Pa., paid highest budget of \$40; Zion's, Sheboygan, Wis., paid \$31.07 budget; St. Peter's, Frackville, Pa., paid \$24 budget; Zwingli, East Berlin, Pa., deserves mention, 11 members paid \$22.10 budget.

Schuylkill Classis gave largest Thank Offering, \$141.09; North Carolina Classis gave \$129.36 Thank Offering; East Pennsylvania Classis gave \$91.19, earning the third place in Thank Offering.

In the following Classes every Band paid budget: Lancaster Classis (Ohio Synod), Sheboygan Classis, Zion's Classis (Potomac Synod), Ursinus Classis (Northwest Synod).

St. John's, Shamokin, gave the largest foreign mission gift, \$70; Trinity, Mercersburg, gave the next to the largest, \$65; New Philadelphia, O., deserves mention for giving a \$39 foreign mission gift.

Trinity, Concord, N. C., gave the largest home mission gift, \$50; Salem, Allentown, Pa., and Punxsutawney, Pa., each gave a home mission gift of \$25.

However, the real abiding good accomplished by all Bands cannot be tabulated nor measured. From our hearts all who are interested and love this work can say in conclusion, "Well done." There are now 8,267 children in the Bands. "There remaineth yet very much land to be possessed."

HONOR ROLL

The following have sent us *Ten* or more *New Subscriptions* to THE OUTLOOK OF MISSIONS during the past month:

Miss Louise Bessire, St. John's, Bluffton, O.

Miss Ida E. Brueckner, Oakley, Cincinnati, O.

Mrs. Charles Graulich, St. Paul's, Milltown, N. J.

Miss Clara E. McMahan, St. Paul's, Youngstown, O.

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Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

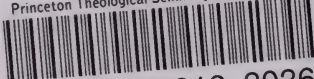
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